

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
 THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
 ESTABLISHED 1871.

VOL. 36.

TORONTO, CANADA, THURSDAY, JULY 15th, 1909.

No. 3428

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Grandisson, the famous tenor of the peal of bells in Exeter Cathedral has had a narrow escape from disaster. It was being rung recently when a bolt which kept the clapper in position became displaced. The result was that the clapper, which weighs nearly two hundredweight, fell as the bell was swinging. The stout floor alone prevented the clapper from falling into the ringing chamber below, where there were fifteen or sixteen ringers. The bell is the heaviest used for ringing in the world. Grandisson weight 72 hundredweight, and if the stock be included something like four tons. The church of Kirkdale, near Kirby Moorside, in Yorkshire, is to be restored. It has two fine Saxon doorways, and over the south doorway is a sundial with Saxon inscription dating from 1060. The translation reads: "Orm Gamal's son bought St. Gregory's Church when it was broken and fallen, and rebuilt it to Christ and St. Gregory in the day of Edward the King, and Tosti the Earl of Northumbria." At the west end of the church is a tombstone bearing a Runic inscription. Holy Trinity Church, Wilmington, Del., celebrated its 210th anniversary on the 1st Sunday after Trinity. Old St. Ann's, Middleton, on the same day celebrated its 204th anniversary.

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Canadian Churchman.

TORONTO, THURSDAY, JULY 15, 1909.

Subscription Two Dollars per Year
(If paid strictly in Advance, \$1.00.)

NOTICE.—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; IF PAID IN ADVANCE, \$1.50.

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Lessons for Sundays and Holy Days

July 18.—Sixth Sunday after Trinity
Morning—2 Sam. 1; Acts 20, 17.
Evening—2 Sam. 12, 24, or 18; Mat. 9, 10, 18.

July 25.—Seventh Sunday after Trinity
Morning—2 Kings 1 to 16; Luke 9, 51 to 57.
Evening—Jer. 26, 8 to 16; Mat. 13 to 24.

August 1st.—Eighth Sunday after Trinity.
Morning—1 Chron. 29, 9 to 29; Rom. 2 to 17.
Evening—2 Chron. 1; or 1 Kings 3; Math. 16, 24—17, 14.

August 8.—Ninth Sunday after Trinity
Morning—1 Kings 10, 10 to 25; Rom. 8 to 18.
Evening—1 Kings 11, 10 to 15; or 11, 10 to 26; Mat. 21, 10 to 23.

Appropriate Hymns for Sixth and Seventh Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 210, 316, 321, 560.
Processional: 291, 297, 302, 307.
Offertory: 198, 255, 256, 379.
Children's Hymns: 332, 333, 547, 574.
General: 196, 199, 202, 299, 546.

SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 304, 313, 315, 520.
Processional: 179, 215, 393, 306.
Offertory: 216, 243, 293, 367.
Children's Hymns: 217, 233, 242, 336.
General: 235, 239, 214, 514.

THE SIXTH SUNDAY AFTER TRINITY.

A few weeks ago the Church taught us that we must be filled with an ambition so to pass through things temporal, that we finally lose not the things eternal. And our spiritual mother reminded us from the life of Samuel that it is possible for us to fulfil such an ambition. To-day's Collect teaches us three facts about those eternal things. (1) They have been prepared of God. The Fatherhood of God is seen, not only in our creation and preservation, but also in that unique providing of eternal benefits for the enjoyment of which He created and preserves man. He is the author and giver of all good things which are summed up in one sentiment or state, Heaven. The Omnipot-

ence of God bespeaks, therefore, the eternity of Heaven and all contained therein. His Omnipotence coupled with His Fatherhood bespeak two eternal things. Nor can they fade away from or even in our grasp. Heaven, with all that it indicates, is the summum bonum of our Christian life. This knowledge must influence the whole of life. (2) The good things have been prepared for them that love God. Love is the universal potentiality. All men have varying and distinguishing gifts and powers. But our brotherhood is emphasized by our common ability to love. Every one made in the image of God has the power of love within him. The duty of the Church is to direct that love to the things of eternity, and to teach love to rest upon earthly things only in so far as they point man Heavenward. Our common possession of the virtue love teaches us that we have been made for the enjoyment of Heaven. The exercise of love is therefore the proof and the condition of our spirituality. Worship and service, being the manifestations of love towards God and man, must, therefore, be the predominant activities of our daily lives. Predominant because it is only to those who love that the eternal blessings of God are given. The symposium of worship and service here on earth is found in the Holy Eucharist. For therein we worship the Father Who gave His Son to die for us; the Son Who deigns to be present in the Blessed Sacrament; the Holy Spirit through whose ministry the Bread of Heaven is given unto us. And in that Sacrament we yield ourselves, our bodies, our souls, to the service of God, i.e., the honour and glory of God, and the extension of His Kingdom. (3) The good things of God pass man's understanding. All things are wrapped up in mystery. But the deeper the mystery the more potent its influence over us. Who can explain or define Love? David's love for Jonathan was wonderful, passing even the love of women—the love of a mother for her child. How mysterious the love of God for man! How great, therefore, must be our love of God and the eternal good things which He has prepared for us! To walk in newness of life is to live in love with God and our fellows. It is to attain unto the promises of God which pass our understanding, which exceed all that we can desire. Our limitations of appreciation and anticipation bring out by way of contrast the eternity of Heavenly Blessings and the Omnipotence of Him Who provides.

The Newly Ordained Clergy.

In our mail this week comes a subscription for one of the newly ordained clergy of this year. The first year is often a difficult one for young men beginning their ministry and they sometimes find it necessary to cut down their expenses to a minimum. In such cases, it would be a thoughtful thing for their congregations to see that they get the Canadian Churchman supplied free, at least, for the first year of their ministry. We throw out this suggestion to all parishes where the ordination candidates of this year are placed, and we trust none of them will be allowed to go without the "Churchman" for want of a little thoughtfulness on the part of their friends.

Lady Grey's Illness.

One of the disadvantages of a weekly journal is that it is not always able with promptness to express itself on some matter of general interest. At our first opportunity, however, we extend our sympathy to our highly esteemed Governor-General and his family at the illness of Lady Grey. We hope that Lady Grey will soon be restored to health, and that the period of enforced rest and seclusion may bring to her Ladyship new strength

and energy for the discharge of the important duties of her high position. We are confident that the feeling of regret at Lady Grey's illness is as widespread amongst our people as is the earnest hope for her speedy recovery.

Shorten the Service.

It is a source of not unreasonable complaint amongst some of our Churchpeople that the clergy, as a rule, do not attempt, during the summer season, in any way to shorten the service. We refer especially to those occasions when there is a celebration of the Holy Communion. We would be sorry, indeed, to recommend any step towards tampering with our noble and impressive service. But we believe there is authority for omitting certain portions of the service on suitable occasions. Can there be a more proper occasion for the exercise of a wise discretion in this regard than during the warm and wearying days of summer? The step would, we are confident, result in good and not in evil. It is well worth careful consideration on the part of our Church authorities.

Brief Sermons.

"Since brevity is the soul of wit, and tediousness the limbs and outward flourishes, I will be brief," says Polonius in Shakespeare's great tragedy. With all seriousness we commend this point of view to the consideration of the clergy in preparing and delivering their sermons during these warm summer Sundays. And we do it in no captious spirit, but with all kindness. It means harder work, more careful and thorough preparation, but we sincerely believe that the result to both pulpit and pew will be more satisfactory. Even the well informed and thoughtful laymen will appreciate the consideration of the preacher and we are assured that the ordinary listener, especially after a hard week's work, will be better disposed to heed the good advice tendered him on a warm summer day when the points are few and the treatment clear, crisp and condensed. Shakespeare has given the world many a wise suggestion. Not the least weighty or least applicable for a summer sermon is that which he put in the mouth of the speaker Polonius: "I will be brief."

The Three-fifth's Clause.

The liquor traffic is in the limelight just now, and in many counties and provinces of the Dominion, as well as in the United States and other countries the most determined efforts are made either to limit the traffic or to suppress it altogether. For the Christian, who frames his life by God's word, his course of action will be determined by the answer he makes to these two questions. (1) Is the use of liquor always sinful and should it be uncompromisingly opposed, as, for example, prostitution and "the white plague" should be? or (2) is it lawful and permissible within limits, and a subject for careful regulation beyond these limits? Many temperance orators answer the first question "yes" and the second question "no," and if they answer conscientiously there is only one course logically open to them—viz., the total prohibition of the liquor traffic. But many excellent Christians answer the first question "no" and the second question "yes," and for them the remedy for intemperance must lie rather in the line of strict regulation than in the line of total prohibition. The question at the bottom of the whole matter, which every Christian man must face and settle for himself, is this, viz.: "Is the use of liquor sinful?" St. Paul in I. Tim 4:4, seems to have answered that by saying, "Every creature of God is good and nothing to be refused if it be received with thanksgiving."

But, said one perverted temperance orator not long ago, that text does not help the liquor traffic, for the devil is a "creature of God" and must be admitted under this text, if you admit the liquor traffic. But not by such wild exegesis as this will the question be settled. Many things may be used up to a point and abused beyond it. Rest is necessary, but beyond a certain point becomes sloth and idleness. Pleasure is necessary, but beyond a point becomes dissipation and vice. Food is necessary, but beyond a proper limit becomes gluttony. So surely may liquor be used, at least by many, within proper limits without exposing themselves to a charge of conscious and deliberate sin. But to these primary questions must be added another. Even if lawful and proper to use liquor, is it expedient? St. Paul teaches us that that question too must be faced (I. Cor. 6:12). This is the ground, and the only ground, on which any Government or municipality should suppress the traffic, and here there is need for a strong, clear public opinion, such as is provided by "the three-fifths clause."

The Church Emigration Society.

We always find the annual reports of this society interesting reading. In a quiet way deserving cases are dealt with and assisted to emigrate. Every possible pains by inquiries and introductions are taken to select and then to give the best chance to the emigrants. Very full extracts are given in the report from letters of these people and in addition condensed reports of their general success and sometimes failure. To us, this country seems to have few openings, but these people here, in Australia and New Zealand find them as a rule abundant and are never in want. This is another commentary on the lavish use of God's gifts, and absence of thrift, especially the little care to make the most of food, which so much characterises new countries. We are glad to see the emphasis laid on the need of letters of commendation which are completely ignored by our clergy, but would strengthen the links which unite the members of our Communion and encourage closer communication between the clergy of the Empire. In Miss Grimes, the secretary, the society has a most efficient worker, and in noticing the work of the local representatives we may mention the Rev. A. G. H. Dickgr, rector of St. Luke's, Toronto.

Champlain.

One of the notable names in the history of exploration on this continent is that of the great Frenchman, whose memory was recently honoured by the tercentenary celebration, held on the shores of the beautiful lake that bears his name. Many a notable scene has been witnessed from its shore. Here in the early forest days came the naked savage on venture of trade or war. Later on the pioneers of European civilization followed the same pathway animated by the same objects, and now in honour of the splendid progress that the long years have yielded in the aims and arts of civilized life in appreciation of the warrior and statesman who contributed so largely to this great result, have foregathered a distinguished assemblage of representative men of the three nationalities that in historic intervals have dominated the scene. In a friendly rivalry of eloquent expression President Taft, Ambassadors Jusserand and Bryce and Postmaster General Lemieux have borne testimony to the moving and dramatic scenes of the past, the progress of the present and the honourable and peaceful auguries of a noble future. In Canada the memory of Champlain will always be treasured, and amongst our people the sentiments uttered by these distinguished men are warmly appreciated. May the blessings of peace be perpetuated and may the scourge of war never again darken the fair scene inseparably associated with the name of Champlain.

Church Pageant at Fulham.

This Pageant was brought to a close on Saturday evening, June 26th, at 10 o'clock. It was a most complete success in every way and was witnessed by some 250,000 spectators. On the first Sunday a great open-air service was held on the Pageant field, at which the Bishop of London addressed about 10,000 people and on the second Sunday, the Archbishop of Canterbury addressed an almost equally large number of people. Both of these services were held in the afternoon. One of the Home Church papers speaks of the first part of the Pageant as being "magnificent" and of the second part as "superb." Nearly 5,000 performers took part in this Pageant. At the close of the last performance the Bishop of London, in earnest and enthusiastic tones, expressed his warmest thanks to those who had taken part day by day in the Pageant, to the members of the Executive Committee, and Mr. Hugh Moss, the Master of the Pageant. The Bishop said inter alia: "I thank you in the name of the Church for your labour of love; you have all worked splendidly and I give you my blessing." Hearty cheers were raised for the Bishop at the conclusion of his address.

Church Statistics.

We are living in days of annual Synods, and more or less frequent conferences, and year books, and annual reports, and highly organized revivals; therefore, religious statistics of various kinds, such as of conversions and offerings, are pouring in upon us. But it is necessary to remind ourselves very often that such statistics are simply approximations, and may be absolutely mischievous. The parish, which wants to score well in the eyes of Bishop or Synod, will want to produce a good list of Confirmation candidates or exhibit liberal offerings for the Church's forward work. And yet in some other parish the widow's mite, so precious in God's eyes, may be given, or a single soul may be won, whose true worth is not known at the time, but who in time becomes a great witness for God like Saul of Tarsus, or Augustine, or Bishop Bompas, or John R. Mott, or Dr. Grenfell. Such a soul is worth a myriad of the candidates which make up the usual Confirmation lists. Archbishop Lang sounded this necessary warning as to statistics in his "Trinity Sunday" sermon at St. Paul's Cathedral in July 1908. As he thought of the great congress and conference held in that year and representing Christians in all parts of the world, he knew how hard work is in one field, compared with work in another, and how variously the spirit of God works in the heart of man. "We shall no longer," he said, "give a most misleading and most dangerous importance to statistics as to individual conversions. It will be worth while for the Church to go on for fifty years at some great centre of national life and thought, without a single convert, if only it believes that slowly and quietly the Christian Revelation may be entering and permeating the springs of national and racial life."

Training Boys for Country Life.

It is strange to obtain from the London Times information as to what is going on in our own land. We find there a communication describing an excellent idea, which, it says, has taken form in Montreal, and as most of our readers would be as ignorant of its existence as we were, we give it the publicity of our columns. It is called the English Schools' Association, of Montreal, and was formed so that sound advice, based on local knowledge and helpful guidance with local co-operation might be provided for the benefit of boys who wished to settle in Canada. Boys go through an English public school and are shipped off with a little money, and their parent's blessing to push their way in a new country. We have the heart-breaking experience of numbers of such boys willing to do anything, untaught to do any-

thing, going under too often for want of such elementary preparation. We remember a schoolmaster who had two boys who went West, but before they left England he sent them for some time to a carpenter, then to a blacksmith, and then to a tailor. He was sorry that he had not sent them to a cobbler also. But when he had done that, or rather while they were getting ready in this way, he had arranged for them to go to a farm near Barrie. Needless to say these boys got on, in fact were better prepared to do so than nine-tenths of Canadian town boys are. But such cases are exceptional and we hail with pleasure any effort to teach the English boy how to make a start in a new country.

Women in Council.

The City of Toronto has been honoured by the recent session of the Women's International Council, composed of representative women of various nationalities, and thereafter of a Woman's Congress of local character. It is fitting that thoughtful, able and scholarly women should foregather in representative bodies and freely and frankly deliver addresses, and conduct discussions on subjects relating to the welfare of members of both sexes. There are undoubted wrongs existing, the remedying of which cannot fail to be hastened by wise and temperate discussion, supported by facts and statistics. Doubtless there was, and it is difficult to keep out of such discussions, a certain amount of exaggeration. It is true that a cause is rather weakened than strengthened by general onslaughts by one sex or another. It is equally true that all men are not bad and all women are not good. Denunciation of course has its proper place, but it is by no means the most effective agent in the reclamation of the wrong-doer of either sex. On the whole the Women's Councils, to which we refer, are proving themselves to be noble and progressive agencies for good, and they are worthy of high commendation.

A GREAT OBJECT LESSON.

The recent Church Pageant, held in the grounds of the Bishop of London's residence at Fulham, has, we are pleased to note, been an unqualified, and in view of its superb "staging," we may say, a magnificent success. Even the somewhat unpropitious weather failed to appreciably mar the general effect. Splendidly conceived and splendidly carried out it was a rare triumph of dramatic art, in its way and of its kind probably unprecedented in the history of our race, and it may be accepted as a work of real artistic genius. There were nineteen scenes in all, beginning with the publication of the Edict of Constantine in Britain 313, and ending with the Acquittal of the Seven Bishops 1688, covering a period of considerably over thirteen hundred years. The performers numbered about 4,000. Later scenes in the history of our Church were not attempted, as they still are more or less within the zone of controversy. But the Pageant was something more than a great artistic function. It was an equally great object lesson, and as such, we believe of real practical worth. A well-known Bishop, whose name for the moment has escaped us, has said, that the study of Church history is the best cure for depression. This wholesome truth, it seems to us, the Pageant notably illustrated and enforced. As we follow the stormy and chequered history of our Church through the centuries, one fact prominently and persistently obtrudes itself, its wonderful vitality as an organization and the consequent continuity of its life. The Church is the one (essentially) changeless institution. What tremendous changes has the Motherland witnessed during the past fifteen hundred years! How utterly revolutionized have been all the conditions of secular life and thought! In

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many very important respects what an impassable chasm separates the men of to-day from the men of even the days of the later Tudors, not to mention earlier times! Revolution has succeeded revolution. Ancient foundations have been swept away. Institutions, that seemed built for eternity, have vanished off the face of the earth, and the place thereof knows them no more. And the Church has remained, somewhat modified and superficially changed it is true, but in all the fundamentals of its being and work absolutely unchanged, bearing the same message, witnessing to the same eternal truths and ministering to the same human needs. The great Pageant has moreover made abundantly evident the fact that the Church is always undergoing a crisis of some kind. Mankind has always regarded, and will, no doubt, continue to regard his own age as the most critical and trying in history. Men were never exactly tried as he has been. They may have gone through harsher ordeals perhaps, but their temptations, coarser and more direct, were never quite so dangerous as his own. But an object lesson like this impresses upon the thoughtful Churchman the fact that the Church has always, humanly speaking, been "in danger," and that there is no period in her history wherein she has not been confronted with a crisis of some kind. Probably the most truly and searchingly critical times the Church has ever experienced, have been those quiet peaceful days, apparently of all times the most uncritical. It is perhaps too much to hope, that we Canadian Churchmen might be able to arrange a similar function on this side of the Atlantic, but the salutary lessons of this great celebration will, we feel sure, be not confined to the actual spectators. The Pageant will doubtless have its due influence upon the whole Anglican Communion, and will eventually drive home several simple, rudimentary, but none the less vitally important, facts relating to the history of our Church, whose real significance possibly it needed a function like this to impress upon Churchpeople generally. Our imagination as Churchmen had never been adequately appealed to and stirred.

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SOME EPISCOPAL CHARGES.

The Bishop of Qu'Appelle (Dr. Grisdale) gives, on the whole, a very cheering account of the work in his diocese during the past year. After a touching and graceful reference to the late Bishop Anson, the first Bishop and founder of the diocese, he proceeds to Diocesan statistics. Since the last meeting of the Synod seven new churches and one parish hall have been erected in the diocese, and fourteen additional churches are at present under construction or contemplation. Five new vicarages have been erected or purchased, and two temporary "shacks." There are now in the diocese 89 churches, 45 rectories and vicarages, 9 parish halls, and 62 clergy. An anonymous donor has given \$1,000 for the work in the diocese, and \$4,900 has been received from the Church of Ireland, being a part of the Pan-Anglican offering. He reported the establishment of the "Prairie Brotherhood," an associate mission, composed of four unmarried priests, which will work on the lines of the well-known Australian "Bush Brotherhood." All the money for their support, some \$10,000 has been subscribed in England. The Colonial and Continental Church Society of England has pledged itself to carry on the work in another portion of the diocese. Bishop Mills, of Ontario, delivered an eloquent and interesting charge to his Synod at Kingston. He expressed himself as not at all hopeful of organic reunion. The movement, he considered, was not inspired in every case by the highest motives. With many the motive, he considered, was "undoubtedly worldly," and was the outcome of a desire to ease men of certain burdens. Of any permanent good results from the Pan-Anglican

Congress, he was somewhat doubtful, although it had been useful in bringing Churchmen together from all parts of the world. In his opinion the General Synod of the Canadian Church met too often. Once in every six instead of every three years would be quite sufficient. He spoke strongly of the straitened condition of the Mission and Widows' and Orphans' Funds. The Bishop of Toronto in his primary charge necessarily took a wide survey of Diocesan affairs. The number of clergy in this, we believe, the premier "colonial," diocese, is 205. A number of new churches have been finished, are in course of erection, or are planned. The Bishop spoke at length on St. Alban's Cathedral, and on the whole hopefully. Synod offices, hall and buildings are also urgently needed. The various diocesan funds show small deficits as compared with last year. The Bishop of Huron's charge was mainly notable for the stand taken in favour of compensation to liquor license holders, and the two-thirds majority in local option voting. The Bishop's utterances were very widely quoted throughout the Dominion, and were after a warm debate approved of by the Synod. They will, we think, be endorsed by the large majority of Canadian Churchmen generally. Archbishop Hamilton's Charge to the Synod, held at Ottawa, dealt mainly with purely local matters. At its conclusion he received an address of congratulation upon his recent elevation, in which graceful reference was made to the remarkable advance of the diocese during his episcopate. Archbishop Matheson, of Rupert's Land, spoke of the necessity for caution and patience in the matter of Church reunion and deprecated any attempted "short cuts." The Bishop of Nova Scotia in his Charge dealt with a very large number of public questions, the Movement for Moral Reform, the Laymen's Missionary Movement, King's College, Windsor, of whose future prospects he spoke hopefully, the cathedral which is steadily going forward, the Bi-Centenary of the Canadian Church to be held next year, the question of patronage, which, as at present in operation was, he considered, not satisfactory, in regard to Church reunion he also counselled caution. Appreciative and affectionate references were made in all the charges to the late Archbishop of Toronto.

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FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Spectator congratulates the Board of Management upon the new spirit that seems to be developing within it. In your last issue "A Member" hits back at some strictures passed upon it by the writer. This shows that after all the Board is not oblivious to public opinion. If, however, "A Member" will read again what Spectator said he will see that he did not get his meaning exactly. He did not suggest that the Board should stop the enterprise in China to divert the money to the Columbia Coast Mission or to any other purpose in this country. What we did try to convey was that the Board should feel responsibility for the success of the Coast Mission equally, if not more keenly than the success of the new diocese in China. If the same enthusiasm and eagerness were shown by the Board in the mission to loggers in our own Dominion as is poured out upon the proposed enterprise in the Celestial Empire then it would not stand as it now practically stands, a missionary outcast. And why should it not have this enthusiasm? Is the mission a failure in its conception or its operation? Is it unworthy of the support of Canadian Churchmen? Who will go bondsman for this enterprise if the Canadian Church fails to sustain it? Will China see it through its difficulties? Will Japan come to its rescue? Will England take it over? To whom then shall it go if Canada for-

sakes it? The time ultimately comes when our missionary doctrines are tested. We have been taught that the more interested we are in the Church far off the more interested we will become in the Church at home. Is that doctrine working out in Canada, and if not, why not? There are still many sensible men rather puzzled at the state of things now existing in the Canadian Church. We have Bishops periodically going to England to humbly beg for the support that they cannot get from their fellow-countrymen, and at the same time the chief plea that is set before Canadian Churchmen is based upon the founding of the new Chinese diocese. Let us have another diocese in China, and another and another, but if we evangelize the whole world and neglect our own Dominion, what does it profit? We cannot place the responsibility upon those in the ends of the earth, we shall have to face it ourselves.

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The advice which "A Member" offers to Spectator, namely, that he should turn his batteries upon a certain diocese and try to stimulate it to greater achievements, has been duly noted. A group of young men have for the past year and a half been taking that diocese in hand and progress has been made and still further things will be achieved in the near future. What we want, however, to press home is the necessity for special effort on the part of the Board of Management to meet special necessities when they arise. If we are properly informed the Columbia Coast Mission is just one of those great and definite needs that cry out for immediate attention. It is not a continuous call for help, but a single appeal to enable the Mission to take care of itself. It is just the kind of an appeal that would meet with a ready response if our missionary authorities would put it squarely before the people. We do not say that all the money should be raised in Eastern Canada, but some of it probably ought to be raised here. But wherever the money is to be raised our Board of Management should have an eye upon the work and take a hand in stimulating the men in the West and East to support what has really been one of the most promising missionary enterprises of our Canadian Church. The work belongs to the whole Church, and, therefore, the whole Church should see that no such thing as failure can come upon it. Antle and Owen have been in Eastern Canada and even England, but they are voices crying in the wilderness unless they are publicly backed up by our Missionary Board. This work among the loggers is too important to be half done. If Anglicans grow faint-hearted then Mr. Antle will be perfectly justified in turning to the whole Christian community for aid. He would not be justified in allowing a great work among those men to suffer simply to save the face of the Church.

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The discussion in England concerning Prayer Book Revision goes merrily on. In a country where party feeling still runs high, it is scarcely to be wondered at that strife should abound over the alteration of such a book. The peculiar thing about it all is that the extreme wings of both parties unite in saying better let things stand as they are. The evangelical Churchman says the Prayer Book is Protestant to the core, therefore let it be. The Catholic Churchman says the Prayer Book is Catholic and gives us all the freedom we desire, then why run any risks of losing what we have already got. Each side clings to the present Prayer Book for reasons exactly the opposite of the other, and men say behold the comprehensiveness of the Anglican Church. Now when we get away from phrases and when there is no reporter around to give publicity to our thoughts what do we really think of the situation? It must surely be a skilfully devised book that can so thoroughly satisfy two or more entirely different types of men. It is quite possible we

think to trace this balancing of doctrines in many of our services and a dual authorship might with great plausibility be established. Now the Church in England, the Church in Scotland and the Church in Canada are all face to face with this problem of revision. The faint-hearted will cry aloud, "let be." The task is too great for them. The spirit of the Lord was once in the Church, but He dwells there no more. The saints and sages have all been left behind in the halcyon days of old, therefore let us follow the path of least resistance. That may be one view of the situation, but it is not the only one. To many the one supreme question is, "is there a necessity for revision in order that the Church may more effectually do its work?" If there be, then according to our faith will be the successful accomplishment of the task. What we want particularly to throw out to the public for thought just now is this, shall the old principle of a dual liturgy abide in the new book? Shall we not manfully take a stand on some principle that will acknowledge openly the liberty which is now claimed without apparent sanction? We need to settle this right, to differ once for all so that we can stand together for common and united action. If in the three and a half centuries that have passed since the compilation of the Prayer Book there can be shown that this or that doctrine, or this or that ritual has been a mighty force for the upbuilding of the spiritual faith of our people then let us have it. We want the most successful features to be preserved and brought to the front. It is hardly the time for the Church to lay too much emphasis on disputed ecclesiastical authority when the very foundations of our faith are being assaulted. Spectator.

JAPAN.

Letter From The Rev. J. Cooper Robinson, Hiroshima.

While realizing very fully the importance of keeping our friends and supporters at home well informed about what is going on in the places where their representatives are at work, the missionary is confronted with many difficulties in regard to supplying the desired information. One of these difficulties is that, in most places for long intervals, nothing special or striking takes place and if one writes too often about "The daily round, the common task," there is reason to fear that the letters, if read at all, will fail to accomplish the object in view and thus the time spent on them will have been wasted. Another difficulty is to take the necessary time with important work, which it is difficult to describe, pressing upon one. Though conscience does occasionally remind one that it is time to send another letter, it is not difficult to let months pass without doing it. I must plead guilty in this respect for it is indeed a good while since I sent anything to the "Canadian Churchman," which reaches me regularly and is read with interest, for, though I have been absent for many years from my native land I have not ceased to take the keenest interest in her affairs, much less in the work of our Church. A new Canadian Hymnal; and a new Canadian Diocese in China are great signs of progress. May we not expect that the next General Synod will grapple with the great question of Prayer Book Revision? As I have often said, the Japanese Church ought to afford encouragement in that respect to those who hesitate to go forward. We here believe the Prayer Book of the Nippon Sei Kokwai is the best that is to be found. But this isn't news.

The Jubilee of Protestant Missions in Japan.—Well-informed Churchmen in Canada need not to be told that it is just fifty years since the first Protestant missionaries came to Japan, and that the honour of sending the pioneer belongs to the Episcopal Church of the United States. The first to arrive of four who came the same year, to stay, was the Rev. C. M. Williams; and he is the only member of the quartette still in the land and at work. The others all did valuable service for the cause, and either retired or died in harness full of years and honours. Mr. Williams (for some years a retired Bishop) is still living in Kyoto but, as "He doesn't advertize," and won't even allow himself to be photographed, he is not as well-known as he should be. Our General Synod, which met last April, decided to commemorate this important anniversary by special evangelistic

effort. A committee was appointed to encourage and direct the work and it has been decided to send deputations, consisting of the best preachers available, to the chief centres from which it is hoped that the influence of their work will radiate in all directions so that practically the whole country will be influenced to some extent. The places to be visited by a deputation in this diocese are, Osaka, Kobe, Okayama and Hiroshima, and our date is May 1-5; the others coming in April. Earnest prayer is requested for this work and especially for this place.

Hiroshima's Condition and Needs.—The condition in which I found things here on arrival two and a half years ago was very unsatisfactory, and, although some improvement has taken place—some people say a great deal—there is still much to be desired. There has never seemed to be a "right spirit" in the congregation as a whole, and much anxiety has been felt about the lay-pastor and his wife who have been here a long time. The congregation has suffered greatly during the past year by the removal of the best members. This, of course, cannot be helped and might occur with any pastor, but the low standard of spirituality and the lack of candidates for baptism, save for those clearly brought in by the missionaries, has set some of the remaining earnest people to thinking and to make them feel that a change of catechist would be desirable. The man in question has now sent in his resignation so it is likely that he will leave. If no one comes in his place for a while we shall be very short handed, but if the people only get into better ways and do more to bring others in themselves it will be a good thing. Nine adults and one child were baptized during last year, three were baptized last Sunday, and it is hoped that there were three more at Easter. Most of these are young people who will not likely remain long in the place so that the congregation will not be greatly strengthened by them. We need much prayer "for those who profess and call themselves Christians" in this place, that they may experience a very decided awakening and deepening of the spiritual life.

Kure.—The outlook at Kure is more encouraging than at Hiroshima. The Christians are more earnest and attentive to their duties and there is an encouraging Sunday School work going on. The removal before long of one of the ladies to be married to a missionary in another place, is not anticipated without anxiety from the Sunday School point of view, but we believe that it is right for her to go and we look to God to send someone else to carry on the work. At this place there is an interesting house which was opened by a few of the young men of the congregation some months ago. At present four of them are living together with a Christian married couple to look after the house for them and thus there is a family of six who are endeavouring to avoid some of the temptations of ordinary boarding house life, and help one another in Christian life. A little financial help was given them in the way of furnishing the house, for they are all working men, and one of the churchwardens, who is a school teacher, visits them daily for devotional exercises and to give them any help and advice he can. I hope this work will grow and commend it to the prayers of those who are working together with us in that way.

Miyajima.—This is one of the beauty spots of Japan, situated in the Inland Sea about ten miles from Hiroshima. It is only a mountain rising out of the sea and incapable of cultivation. There is a population of between three and four thousand living in the only suitable spot for a town, the centre of which is an ancient Shinto shrine, which at high tide is completely surrounded by water. This shrine and the natural beauty of the place attract many people for whose accommodation a large number of hotels are required. These, of course, employ a good many, and the majority of the rest of the population earn a living by making fancy wooden ware and baskets. There are also two or three hundred engaged in fishing. I think I wrote before of a young man there who got hold of a tract I had given to someone on the occasion of a former visit for sightseeing with some friends, and on which I had stamped my name and address. This enabled him to write to me and ask for an interview. He seemed to be an earnest seeker for truth and after explaining the way of salvation to him, I sold him a Bible, gave him some other literature and sent him away. I visited him a few times and found him making good progress. He also introduced me to two of his friends who were interested. This young man expected to enter the garrison here as a conscript last December, and then to be baptized. He was suddenly, however, sent to Formosa so that there was no opportunity for him to be baptized, I believe that he has true faith and hope to keep in touch with him by sending him papers and a letter from time to time, and to

baptize him on his return if he should not have an opportunity of receiving that sacrament there. About two months ago a man came to our morning service here and on speaking to him afterwards I found he was employed as a guide and interpreter in one of the hotels at Miyajima. I had heard of him and wanted to see him. He came home with me for the mid-day meal and we had a good talk. He seemed to be seeking rest and was convinced that his hope lay in Christianity. He had read the Bible a little, and other supposedly Christian books more, but had not found peace. I taught him the way of salvation and had the joy of hearing him profess to accept the Lord's invitation and pray. He really seems to be a hopeful man. I have visited his house twice since and on both occasions spoke to about twenty young men who come to him for English teaching in the evenings, when he is not busy at the hotel with foreign guests. His wife also seems to wish to be taught and has been at both the meetings I addressed in their house. The following letter received after his first visit to me may be interesting to some:—"Good Sir,—I thank you very much indeed for kind instruction and excellent entertainment you favoured last Sunday. I am the greatest sinner on the face of the earth, and it was my long and earnest desire to hear about my soul's salvation, or rather to be saved from my sins, but this place is too remote to catch every opportunity to hear the Gospel. Therefore, I cannot give expression here to all that I felt, how deeply impressed with the composure in my heart from the interview with you. I sincerely thank to Lord for His great favour to give me chance to be led to His way by making your acquaintance, and hope I may have more time to meet you in future. My friends who came every night to my house for the English study are much want to see you, and hear about the Gospel, so I trust you will kind enough to favour us with some visits to this island. You have told me that God offers instant salvation through His Son Jesus Christ, the moment I accept of His offer. Now I am willing to consent to give myself up to His hand. I have used long time to smoke, but if it offend to His will I must restrain to smoke, please teach me for it. Hoping that I shall the pleasure to see you soon, I remain, good sir, ever your obedient servant, O. O." The above is a sample of one's experience with a good many men who go very little further. I could write a long list of names of people who have made such a profession as this and then have grown cold or gone back altogether. Some do stick, however, and for such we invite our friends to give thanks while praying very earnestly for the rest that the word sown in their hearts, notwithstanding all the hindrances of the Evil One, may yet bear fruit in good living to the glory of His name. The Annual Synod of the Diocese of Osaka was held on the last day of March and the first day of April, and the Spring Conference of the C.M.S. Central Japan Mission on April 22nd, and following days.

"Pray, brethren pray; the Holy Spirit pleads
Within thee all thy daily, hourly needs,
Pray, always pray; amid the world's turmoil
Prayer keeps the heart at rest and nerves for
toil.
All earthly things with earth shall fade away;
Prayer grasps eternity; pray, always pray."

Brotherhood of St. Andrew.

Office of General Secretary, 23 Scott St., Toronto.

"Brotherhood men should subscribe for the Canadian Churchman."

At time of writing \$3,683.75 has been received, this Brotherhood year, towards the Extension Work in Canada. Annual reports have been received from 236 Chapters—179 Seniors and 57 Juniors—and there are yet many more to come in. General Secretary gave address at open air service of All Saints' Chapter, Toronto, on the grounds of Deaconesses Home, on Sunday evening last. St. Aidan's Chapter, Toronto, held their first open air service of this season on Sunday, 4th inst., their work being specially directed amongst the campers and summer visitors. The Chapter at Edna, Man. (a purely rural one) is doing good steady work. Two of the members are conducting services in a country schoolhouse in a district otherwise unsupplied with services of any kind. St. Margaret's Chapter, Winnipeg, is starting off with four members, but with good material for probationers in sight. Douglas B. Langford and Harry L. Nicholson, two Brotherhood men moving into Bruce Mines, Ont., set about holding services twice each Sun-

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day, in the absence of a clergyman. A well attended Sunday School has been started, and steps have been taken towards having a Men's Bible Class. Letter has come in from students in charge of Callender, Ont., expressing his wish to form a Chapter there, and asking for necessary printed matter. The latest charter to be granted is to St. John's, London, where they are starting into good active work with six members and four probationers. Guelph and Chatham are both eager to get the next Western Ontario Conference, and it may be possible to arrange to hold one at each of these places.

The Churchwoman.

TORONTO.

Toronto.—St. Simon's.—The members of this parochial Branch of the G.F.S. presented Mrs. Welch on Wednesday evening of last week with an address and a souvenir in remembrance of her deep interest and unvarying kindness towards the G.F.S. as a whole during her sojourn in Toronto.



KEEWATIN.

Kenora.—The fourth annual meeting of the Diocesan Woman's Auxiliary was held here on June 22nd and 23rd. On June 22nd a short service was held in St. Alban's Pro-Cathedral at 11 a.m., when a very earnest and appropriate sermon was preached by the rector, Rev. C. W. McKim from Luke xxii. 27. The thanksgiving was taken up by the treasurer, after which Holy Communion was administered to the officers, delegates and visiting members. During the service Mr. Carpenter kindly presided at the organ. The afternoon session was opened at 2.30, fifteen members responding to the roll-call, after which the minutes of last annual meeting were read and confirmed. The president then gave a few words of kindly welcome to the visitors which were followed by her address in which she referred to the difficulty of having a good representation of the branches which are so scattered, in this comparatively new diocese. Reminding us, however, that no Diocesan Branch knows better than we do the great needs of the North-West and how requisite it is to keep in touch with the many thousands who are coming from Eastern Canada and foreign lands. The secretary's report, from which the following items are taken, was most encouraging. "There are ten Branches in the diocese with a total membership of 158; an increase of five Branches over last year, this being largely due to the visit of Miss Millidge, the travelling secretary of Rupert's Land, who kindly came to our aid. There were thirteen regular board meetings held during the year. The past year has been the first under the new constitution, and it has shown a better and clearer understanding of the W.A. work. The Parsonage Fund, which has been in existence for some years, has been closed for the present by sending \$41.90 to aid in the building of a Mission House at York Factory. The Self-Denial Fund was more generally supported this year, showing a widening interest. The time of holding Self-Denial Week is changed in the new constitution to the first week in Advent. This diocese was represented at the Pan-Anglican Congress by our honourable president, Mrs. Lofthouse and Miss Maltby, who now resides in England, to whom our best thanks are due." Our secretary especially wished to call the attention of the Branch secretaries to the need of sending in annual reports by the time specified, as it is most difficult to prepare for the annual meeting unless this is done; also it is advisable that constitutions (which may be had on application to herself) should be procured and studied. The treasurer reported receipts \$249.23; disbursements, \$243.31; balance, \$5.92. A most interesting paper was read on "Pledges," by Mrs. Canniff, which gave us all a better understanding of the subject, after which the election of officers took place and resulted as follows:—President, Mrs. Pithers (re-elected); 1st vice-president, Mrs. Adams; 2nd vice-president, Mrs. Hose; secretary, Miss Hockley (re-elected); treasurer, Mrs. Heap; Dorcas secretary, Mrs. Stevens (re-elected); superintendent Girls' Branch, Mrs. Ball (re-elected); superintendent Junior Branch, Mrs. Appleton; superintendent Babies Branch, Mrs. Canniff (re-elected); Leaflet secretary, Mrs. Bird (re-elected); Leaflet editor, Mrs. Ball; Mite Box secretary, Mrs. Frost (re-elected). The rector of our neighbouring

parish, Keewatin, closed the session by pronouncing the Benediction. Wednesday, June 23rd.—The session opened at 10.30 a.m. Minutes of session held on June 22nd were read and adopted, after which reports of Dorcas and Girls' secretaries were read and discussed. The Dorcas secretary reported good work throughout the diocese. As this was the first year for our superintendent of Girls' Branches she has been able to do little more than endeavour to get into correspondence with each Branch of the W.A. with a view to organizing wherever possible. One branch has been organized at Kenora and is in healthy condition. It was noted from the Leaflet secretary's report that the majority of subscribers to the "Leaflet" are in our own local branch. It was desirable, therefore, that delegates and representatives would each explain to their own branch the necessity of increasing the number of subscribers, as only by so doing can we be allowed a larger space for report in the "Leaflet." The Mite Box secretary reported \$47.71. While the amount was gratifying it was very satisfactory to note that in this amount all the branches were included. The secretary read an appeal to contribute toward the salary of a native Catechist to assist the work amongst the Chinese in Victoria. A motion was carried to the effect that each W.A. member of the diocese contribute the sum of five cents. In the afternoon session the reports of Junior and Babies' superintendents were read. The Juniors report one Branch organized and in good working order. During the year it has contributed \$19.25 to work among the Jews and the untainted children of lepers, besides helping in local work. One of the most interesting reports was that from the Babies' superintendent. The little tots seem to be greatly interested in their work of supporting a bright little girl whom they have rescued from the Temple in India. Their Mite Box collection amounted to \$47.40. A resolution of sympathy and regret was tendered to the Church at Dryden in the great loss they have sustained by the death of their esteemed rector, the Ven. Archdeacon Cooper, which was replied to by Mrs. Gibson, of Dryden. Votes of thanks were tendered to all who had given their services in assisting to make the meetings successful. Each day the noon lunch was partaken in the refreshment rooms of the Y.M.C.A. building, and afternoon tea was provided at the rectory, the committee for entertaining being appointed by the local branch. On Wednesday evening the party were taken on the lake by the C.E.M.S., and had a most enjoyable outing. The writer cannot close this report without remarking on the kindly spirit which characterized the whole of the meetings and the cheerful and optimistic views taken by the members in every phase of the work. As such a feeling is certainly contagious, it bodes well for the work throughout the diocese during the present year.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

Clarendon Lamb Worrell, D.D., Bishop, Halifax, N.S.

THE DIOCESAN SYNOD.

Halifax.—The 32nd meeting of this Diocesan Synod commenced on Tuesday, June 22nd. On the evening previous a "Quiet Hour" was conducted in St. Stephen's Church at 8 o'clock by the Very Rev. the Dean of Nova Scotia.

Tuesday, 22nd June.—In each of the city churches there were celebrations of the Holy Communion at 8 a.m. At 10 o'clock the Synod assembled for business in St. Paul's Parish Hall. Promptly at that hour the Bishop of the diocese took the chair and there were present a large number of delegates both clerical and lay. On the platform with the Bishop were: The Ven. Archdeacon Kaulbach, Ven. Archdeacon Smith, Ven. Archdeacon Ray, Ven. Archdeacon Armitage, Very Rev. Dean Crawford, Rev. K. C. Hind, Bishop's chaplain, Rev. C. W. Vernon and Mr. R. E. Harris, Chancellor of the Diocese. The Rev. E. Harris was elected clerical secretary and Mr. G. E. E. Nichols, lay secretary of Synod. Various committees were appointed and a considerable amount of routine business was transacted. The reports of the committees for the past year were read, discussed and passed; the financial report was thoroughly discussed, clause by clause, and considerable interest was displayed in the statements contained in it.

At 3 o'clock p.m. when the Synod met again for business the Bishop read his Charge which was a very full and exhaustive one and which touched upon a number of subjects. It is in part as follows: At the opening of his address the Bishop referred to the two great meetings held last year in London, the Pan-Anglican Congress and the Lambeth Conference. He then went on to speak on the question of Union, the Laymen's Missionary Movement, and missionary work in general. After dealing with these the Bishop spoke at some length on the general work of the Church in the diocese, stipends and support of the clergy, the best methods for raising money, the division of parishes, King's College, Windsor, and other educational institutions, and then of the cathedral now in course of erection. He said in regard to this in part as follows:— "The great event in the present history of the Church in Nova Scotia is the building of All Saints' Cathedral. Long time has this been delayed, but now, under the guidance of God, it seems to be nearing accomplishment. I must take up a little time and perhaps repeat what I have often already said. But I wish to be as clear as I can in placing this matter once more before you and reminding you of all the attending circumstances. The Cathedral, as the seat of the Bishop, is an essential part of the life of the diocese. By a cathedral I do not mean a parish church in which the Bishop may, by the courtesy of a few gentlemen, place his seat, subject to the customs or 'views' of a particular congregation. But it is a church which shall be the exponent of worship as the Bishop directs, in which his authority is supreme and which shall preserve for all time the ancient customs and regulations of the Church. The Cathedral is the Bishop's Church and free from the control of any vestry or party. The congregation which worships regularly in it will have its own rights and privileges, and these will be fully safeguarded. In the enjoyment of them the Bishop will not interfere. But in the Cathedral services and Diocesan functions the congregation has no voice. Such an institution is the essence of Church life. No diocese in the motherland, the home of the Church, is ever organized without provision being made from the first for a cathedral, and, in the United States, this principle is being acted upon in the newer dioceses and, in the older ones, the early disregard for it, largely because of hostility to anything supposed to be English, is being atoned for by the erection of handsome and costly cathedrals. In England, thousands of pounds are being spent on their erection, and restoration." The Bishop then referred to the fact that there were five cathedrals elsewhere in course of erection, notably at Liverpool, Washington, and New York. He spoke also of the large sums of money which had been and are still being expended on the restoration of Peterborough and Winchester Cathedrals. The Bishop said further in this regard: "The Cathedral is a religious corporation. It has its chapter and its attendant clergy who are to a Bishop what a staff is to a general. They are his helpers and his council and form a fresh link between him and the parochial clergy. Above all, our Cathedral will be a house of prayer and praise. Every morning and evening the sacrifice of common worship will go up to God. In an age given to liturgical variety it is well that every diocese should have a mother Church in which a service reverent, stately, chaste, and beautiful may show what the best form of prayer book worship was meant to be and which will rebuke at once the slovenliness and irreverence of some and the affectation and unauthorized ceremonial of others. Such a service will foster devotion, satisfy the needs of many and teach by an impressive object lesson, the beauty, the dignity and the elevation of real worship. It will not call for an exact imitation of all its details but it will influence and inspire by its spirit." The Bishop urged all Church-people throughout the diocese to support the matter generously and to give promptly. The Bishop then referred to the coming celebration of the bi-centenary of the founding of the Church in Nova Scotia as follows: "Next year we expect to be using the Cathedral—your Cathedral—and to have it opened formally in the presence of a great number of prominent Churchmen, Bishops, clergy and laymen, from America and from Great Britain. Shall we present before them an unfinished and overburdened building and proclaim to the world that the Church people of Nova Scotia will not help to provide the Cathedral which the diocese needs and which the Bishop is straining every nerve to complete, that there are many who like Meroz came not to the help of the Lord and who, if not altogether like Assher to abide in their breaches, at least kept their hands well out of sight. At

The great service of the Cathedral opening a thank offering will be made. I do not see why every Anglican Diocese in the world should not be asked to join in this. It is a matter of world-wide interest and, while the Church in Canada may well be expected to make offerings on such a memorable occasion, I feel sure our brethren in the United States will be glad of the opportunity to help and those of the Motherland will be as generous as ever. But this can only be successful by enthusiastic, red-hot work here in Nova Scotia. If we lay hold of this as we should others will follow. I bespeak your co-operation. I urge it. Its success depends upon you. The cause is worthy; the results important. A large sum of money is being spent upon a Tower to commemorate the 150th anniversary of constitutional government in Canada. It is a very beautiful sentiment and I am sure the Tower will soon be built and paid for and stand for years to come, looking from its lofty and lonely height to tell how constitutional law is dear to our hearts and warming to our enthusiasm. But what of that which is of far more value than the law? Has the Gospel no power to appeal to your sentiment? What of its anniversary in Canada? The Cathedral will stand forever not only as a prominent and beautiful memorial, but a living and useful one, of the 200th anniversary of the Church in Canada. Thither will the crowds go up from time to time, and there will be from day to day the throbbing hearts of those who join together to worship Him Who giveth all. I ask you to remember that what we are planning to celebrate is not the beginning of the parish of Annapolis nor even the Diocese of Nova Scotia, but the beginning of the Church of England in Canada. For that reason it is simply a local celebration in one place but a general rejoicing in the Dominion with the central point in the See City of the oldest Colonial Diocese in the world. The Church everywhere will join us. We must not disappoint our visitors. We must not lose the opportunity in doing something which will prove a lasting benefit to the Diocese and to the Church at large. Of these who have shown great interest in the celebration is the Archbishop of York. I have reason to believe that he will be with us if assured that it is the unanimous wish of the Canadian Church and that he could be of some real use to it. I hope, therefore, that a most pressing and cordial invitation from the Synod will be specially given to His Grace and that all will unite in doing honour to one who by his position as Primate of England and by the personal qualities occupies a principal place in the public eye." Amongst other matters to which the Bishop referred in his Charge he had this to say about the new Hymn Book: "The new Hymn Book of the Church in Canada, called 'the Book of Common Praise,' which is now being published, will be issued on the seventh day of September next. I hope every parish in the diocese will use this book. It is comprehensive and calculated to meet the wishes of Churchmen of every shade of thought, and it will be a most helpful thing for the Church to have one hymn book from the Atlantic to the Pacific. Its use has been recommended by the General Synod, and loyalty to that body as the governing body of the Canadian Church will lead to the general acceptance of the book. Already it has been adopted formally by some of the dioceses. I think that will be done throughout the Dominion and I hope Nova Scotia will be among the first." The Bishop referred in the following terms to the deaths of the late Primate, Bishops Carmichael and Kingdon, and the Rev. W. J. Ancient, as also the late Messrs. James Morrow and Thos. Ritchie: "During the last two years the Church in Canada has lost some of her leaders. Archbishop Sweatman, Primate of All Canada, passed away early in the year. Dignified but not austere kindly to all and beloved by all who knew him, well, his death has been keenly felt. A careful and systematic business man the Church has lost a most useful leader. Moderate in his views and tolerant to all, his loss to the community is sincerely deplored by laymen and clergymen alike. Bishop Carmichael's sudden death was a great loss to the Church. Probably no member of the Upper House was more popular than he with all classes. His ready wit and genial character, his ripe scholarship and eloquent tongue and, withal, his deeply spiritual life combined to make him a central figure wherever he happened to be. Strong in his convictions and fearless in giving utterance to them his place in the Church was easily known. His death occurring the day before the meeting of the General Synod cast a gloom over that Assembly, and his wise counsels were greatly missed. Bishop Kingdon, who was seriously ill at the time of our last Synod passed

away not long afterwards. His great learning made him a conspicuous member of the House of Bishops and, as an expert in ecclesiastical law he was most useful. The death of the Rev. W. J. Ancient was much deplored by those who knew his long and earnest life and his devotion to Christ and His Church. His was a sturdy type of character which showed itself wherever steadfastness of purpose and courage of action were demanded. On shipboard, in parish life, and in the Synod office his sense of duty was plainly marked, and whatever he did was done to the best of his ability and in significance of purpose. We have also to mourn the loss of James Morrow and Thomas Ritchie, both earnest and respected members of their congregations, and both ever ready to aid in all the work of the Church." After making reference to the new members of the House of Bishops, to the recent elections to the Primacy of All Canada, and to office of Metropolitan of Canada, and stating that since the last meeting of Synod he had attended 200 meetings, at the majority of which he had been called upon to preside, had preached 112 sermons and delivered 251 addresses, the Bishop brought his Charge to a close.

In the evening the Diocesan Synod service was held in St. George's Church, and it was largely attended. The Rev. S. J. Woodroffe, rector of St. Paul's Charlottetown, preached the sermon. His subject was "Life," and he gave an excellent address on the various relationships of life. There was a large congregation present.

Wednesday, June 23.—This morning's session of the Synod was taken up with discussion on the Bi-Centenary of the Church of England in Canada, on which a number of the members, including the Bishop and others spoke. Mr. Allin, travelling secretary of the Laymen's Missionary Movement delivered an address and a general discussion on the Diocesan Missionary Board also took place.

The session in the afternoon was taken up with the discussion of the report on Sunday School work.

In the evening a service was held in St. Paul's Church, at which the Revs. J. F. Robertson, of New Glasgow, and H. C. Parlee, of Aylesford, read the Lessons. This was followed by a public missionary meeting in St. Paul's Hall, at which the Bishop presided. Speeches were made by Mr. R. W. Allin, of Toronto; and the Revs. G. R. Martell, of Windsor, N.S., and B. W. Norwood, of Springhill. There was a very large attendance and much interest was evinced in the excellent addresses which were given.

Thursday, June 24th.—The services of legal members of the Synod had to be called on at the morning session, when the question as to the right of the delegates from Prince Edward Island to vote for the election of members of the Diocesan Mission Board arose. After the matter had been discussed at some length it was referred to a committee consisting of Messrs. A. B. Warburton, J. L. Jennings, Dr. Hunt and Mr. Moore. They reported that any delegate to the Synod has a right to vote on any subject coming before the Synod irrespective of application with any society. The election of the Board of Members of the Society resulted as follows: Clerical, Revs. G. R. Martell, H. W. Cunningham, C. W. Vernon, E. A. Harris, T. F. Draper, A. E. Andrew, A. M. Bent, H. How, E. H. Ball, T. E. Mellor, Lay, A. B. Wiswell, Judge Forbes, B. Bent, R. J. Wilson, A. W. Mackinley, J. J. Hunt, Judge Savary, G. W. G. Bonner, C. E. Creighton, C. E. Wilcox. The election of delegates to the M.S.C.C. resulted as follows:—Clerical, Dean Crawford, Archdeacon Armitage; substitutes, Revs. L. J. Donaldson, C. W. Vernon, Lay, Judge Forbes, C. Jamieson, M.P. The discussion on Judge Savary's canon to settle difficulties was taken up again and was still before the Synod at the time of adjournment.

At the afternoon session of Synod Judge Savary's Canon on differences was finally adopted. When the vote was finally taken the motion to adopt the Canon was passed by a small clerical majority, but only one layman voted against it.

The following is the full text of Judge Savary's motion: The first clause of section or clause 3 of the "Constitution of Synod" shall be amended so as to read as follows:—"An election of lay representatives shall take place every three years at the Easter meeting held in each Parish and Ecclesiastical District which may be entitled to elect representatives under clause 9, and the representatives elected at the Easter meeting of 1911—and thereafter shall hold office for three years, and elections to fill vacancies under clause 8 shall be for the unexpired portion of the term of three years."

Among the other matters which were taken up

at this session was the report of the nominating committee. Their recommendations were mainly the same as the committees of the previous year.

The Ven. Archdeacon Armitage read an interesting report on the observance of the Lord's Day. One clause of the report referred to the "Distress caused the inhabitants of the rural districts by the action of certain tourists who desecrate the Lord's Day." This brought Mr. C. Jamieson, M. P., Digby, to his feet, with an indignant protest. It might be the case in other sections of the Province that the tourists violated the sanctity of the Sabbath but in Digby, where a very large number of them come every year, nothing of the kind had ever occurred. Dean Crawford said that last year he had spent some months in Chester, and the religious earnestness displayed by the people who came there for the summer months was remarkable. If Mr. Jamieson was willing to move an amendment that this clause be struck out of the report he would be glad to second it. Persons from other sections of the Province denied that there was any breaking of the Sabbath in their districts and this clause was amended.

The Rev. S. H. Cunningham expressed regret that nothing in regard to Sunday funerals was contained in the report. If only in the interests of the hard worked clergy, he thought the committee should have made some recommendations. An amendment along the lines he suggested was incorporated in the report.

At the close of the afternoon session the members of the Synod and many others attended an "At Home" at Bishop's Lodge, where they were received by the Bishop and Mrs. Worrell. A very pleasant and enjoyable time was spent.

The first thing taken up at the evening session was a report of the committee on the proposed Church Friendly Society, which was read and referred to the consideration of the Executive Committee. The chairman of the committee, Mr. Thomas Brown, presented a carefully worked-out scheme, but the Synod considered that it required more time to investigate the plan. The Rev. H. W. Cunningham here presented a report on the St. Andrew's Brotherhood. The Revs. M. A. Taylor and L. J. Donaldson and Messrs. A. B. Wiswell and R. W. Allin took part in the discussion which followed. The committee on a Churchmen's Society, reported through the Rev. C. W. Vernon, the chairman. In presenting the report the chairman made a very effective and powerful address. Mr. Vernon said he had been a member of the St. Andrew's Brotherhood for twenty years, and it could be well understood that he was not going to propose anything that would injure the Brotherhood. The Brotherhood had difficulty in getting members for many men feel that they could not assume the Brotherhood's vows. However, there was a great field for a society which would embrace every man in the Church. That all the members of the Church could be banded together. The committee reported that the formation of a Society along the lines similar to the Woman's Auxiliary would be of the greatest possible assistance in stimulating and systematizing work by and for the men of the Church. The report was taken up clause by clause, and on the moving of a clause that one of the rules of life should be that the members "should pray to God every day," objection was taken to this as unnecessary but it was adopted. Each clause of the report was adopted and the report as a whole was also adopted. The report of King's College was presented by the Ven. Archdeacon Kaulbach. Judge Forbes moved that steps be taken to secure some of the 15 thousand pounds voted by the Pan-Anglican Congress for Theological Colleges in the North-West for King's College. The resolution was seconded by Mr. H. L. Jones, who in a vigorous speech criticized the Synod for spending two hours discussing the formation of a new society and passing over King's College with five minutes discussion. The resolution was adopted.

The Ven. Archdeacon Kaulbach presented a report on the location of a depository of the S.P.C.K., recommending that it be located in Truro. This was also adopted.

Considerable time was spent in discussing the arrangements of the salary of the new Diocesan secretary. In the end the matter was left over for consideration by the Executive Committee.

Friday, June 25th.—At this morning's session of the Synod all the business remaining was finally disposed of. The following notices of motion were also read and passed:—1. The Very Rev. the Dean: "That the financial year of the diocese be changed so as to correspond with the Calendar year." 2. The Ven. W. J. Armitage: "That a standing committee on Immigration be appointed by this Synod." 3. The Very Rev. the Dean: "That a standing committee on

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Moral and Social Reform be appointed by this Synod." 4. The Rev. E. V. Harris: Whereas, at a meeting of the committee of the General Synod of the Church of England in the Dominion of Canada, held in the city of Toronto, on the 21st day of April, 1909, the following resolutions were passed:—(1) That it is desirable to form the Diocese of Ontario now in the Ecclesiastical Province of Canada into a separate Ecclesiastical Province. (2) That should a new Ecclesiastical Province in Ontario be formed the committee consider that the remaining Dioceses of the Ecclesiastical Provinces of Canada should be formed into a new and separate Province also. (3) That the secretary be requested to send copies of the resolutions passed at this meeting to the several dioceses of the provinces of Canada for their information with the request that the same be laid before the Synods, or at any rate before the Executive Committees, and that the chairman of this committee, the Bishop of Quebec, be advised of the action taken before the 1st of October, 1909. Be it therefore resolved, that the Synod of the Diocese of Nova Scotia do express its hearty approval of the recommendation contained in the foregoing resolutions, Nos 1 and 2, of the committee of the General Synod. The agreement between the Executive Committee of the Synod and the Eastern Trust Company regarding the funds of the diocese was confirmed. Reports were also made by the Education Committee and the Immigration Committee. The usual votes of thanks were proposed and the Synod adjourned after the Benediction had been pronounced by the Bishop.

The Synod has elected the following officers of the just organized Church Men's Society of the diocese: Hon. President, the Lord Bishop of the Diocese; hon. vice-president, the Chancellor of the Diocese, R. E. Harris, K.C.; president, Archdeacon Armitage; vice-president (clerical), Rev. C. W. Vernon; vice-president (lay); C. E. Creighton; secretary-treasurer, to be appointed by the executive. Additional members of the Executive: Revs. G. R. Martell, H. W. Cunningham, Messrs. C. A. Prescott, G. W. G. Bonner, E. W. W. Sim, Dr. G. S. Elliot.

FREDERICTON.

John Andrew Richardson, D.D., Bishop,
Fredericton, N.B.

Petitodiac.—The Rev. W. B. Armstrong, who resigned this parish last September, has, on account of the illness of the Rev. R. Coleman, who was to have taken charge, and at the request of the Bishop of the diocese consented to take charge of the parish during the ensuing three months, when it is hoped that Mr. Coleman will be well enough to take up his new duties.

Chatham.—A very interesting and successful conference of the clergy, Sunday School teachers, Woman's Auxiliary members, Brotherhood of St. Andrew, and other church workers in the Archdeaconry of Chatham, was held in Chatham on June 28th, 29th, 30th, and July 1st. The proceedings began with a meeting of the Chapter of the Rural Deanery of Chatham and visiting clergy on the afternoon of June 28th, at 3 o'clock. The first chapter of the Book of the Acts was read in Greek and discussed. This was followed by an interesting paper by the Rev. W. J. Wilkinson, on "The Laymen's Missionary Movement." The consensus of opinion expressed in the discussion of this paper was that in whatever measure the Anglican Church may take part in this movement it should be made clear that in loyalty to the Church it must be upon distinctively Church lines, and not as giving any sanction to undenominationalism or interdenominationalism. The chapter meeting was followed, at 8 p.m., by a most enjoyable "At Home" in St. Paul's rectory and grounds, at which the Bishop and a large number of visiting clergy and representatives from the parishes of the Archdeaconry, St. John, and elsewhere, met the members of St. Paul's and St. Mary's congregations, Chatham. The Bishop arrived during the evening from Bay du Vin, where His Lordship had been holding Confirmations on the preceding day. The Ven. Archdeacon Forsyth gave an address of welcome, and after an evening of happy social intercourse the company dispersed. On Tuesday morning there was a choral celebration of the Holy Communion at 10 o'clock in St. Mary's Chapel-of-Ease, at which the Bishop was the celebrant. A large number partook of the Bread of Life. The Bishop delivered an instructive address, and the service was an appropriate introduction to and preparation for the subsequent proceedings of the Conference. After the celebra-

tion the Conference assembled in St. Mary's school room. Mrs. Maltby, president of the Chatham Branch of the Woman's Auxiliary, occupied the chair, and after a hymn and prayer, three most able and excellent papers were read, one by Mrs. Bate, on "Systematic Giving," another by Mrs. W. S. Neales, on "How to Interest Women in Women's Auxiliary Work," and another by Miss Hannington, on the same subject. The reading of these papers was followed by an interesting and profitable discussion which continued until the noon-day adjournment. At 2.30 p.m., the Conference reassembled for the consideration of Sunday School work. The Lord Bishop occupied the chair, and after hymn and prayer, the proceedings began with the reading of an excellent paper by the Rev. W. B. Sisam, on "The place of the Church Catechism in the Sunday School System." After an interesting discussion of this paper, the Rev. W. J. Bate gave a suggestive address on "Teacher Training," which was followed by a helpful discussion. The Rev. C. F. Wiggins then gave his paper on "Gossips and the Sunday School," and was followed by the Rev. F. W. M. Bacon, with a paper on "The Home Department." These papers, which were of a high order, led to profitable discussion, which called forth helpful suggestions in connection with Sunday School work. The afternoon session closed after an hour devoted to the answering of questions and their discussion. At 8 p.m., a largely attended public meeting was held in the "Town Hall." The Lord Bishop occupied the chair, and after hymn and prayer, most instructive and able papers were read by the Rev. D. Convers, and the Rev. W. J. Wilkinson, the former taking as his subject, "The Bible and modern discoveries," and the latter dealing with "The Bible, what it claims to be, and the importance of direct contact with the 'Word.'" On the following morning there was a celebration of the Holy Communion in St. Mary's Chapel-of-Ease at 8 o'clock, the celebrant being the Rev. D. Convers. The conference reassembled at 10.30 a.m., with the Lord Bishop in the chair. After hymn and prayer, the Ven. Archdeacon Forsyth read a paper on "The Devotional Training of Children," which called forth much favourable comment, and was followed by an interesting discussion. Then came an excellent paper by the Rev. G. F. Scovil, on "How to Create a Missionary Atmosphere in the Sunday School." With the discussion of this suggestive paper the Sunday School section of the Conference was brought to a close, and all felt that the time had been profitably and happily spent. In the afternoon at 3 o'clock there was a delightful service consisting of Evensong, with sermon by the Rev. W. J. Bate, in St. Paul's (parish) Church, 3½ miles from Chatham, to which the Conference was conveyed by steamer. After this service all enjoyed a happy reunion at a sumptuous out-door tea near the church. Unfortunately the rain somewhat interfered with the carrying out of the intended details, but all were so happy that the inconvenience was little felt. At 7 p.m., Evensong was said in St. Mary's Chapel-of-Ease, followed by an eloquent and instructive sermon by the Lord Bishop, who kindly took the place of the Rev. R. L. Carson, who was hindered from being present. It was a joyful and appropriate service, and called forth much favourable comment. Immediately after this service there was a mass meeting for men under the auspices of the Brotherhood of St. Andrew Chapter, at which the men were addressed ably and appropriately by the Rev. C. F. Wiggins, on "The Priesthood of the Laity," and by the Lord Bishop on "The Church's Call to Men." On the following morning there was a corporate communion of the members of the Brotherhood, and others, at 7 o'clock in St. Mary's Chapel-of-Ease. The Archdeacon was the celebrant, and an appropriate address was delivered by the Rev. R. J. Coleman. At 11 a.m., the Conference took a steamer for an excursion to Bay du Vin, where Evensong was said in St. John Evangelist's Church at 3 o'clock, followed by a stirring and instructive sermon by the Rev. C. F. Wiggins. The interesting old church was crowded with a worshipful congregation, and the service was not only a joy to the visiting brethren, but an inspiration to the rector and local congregation. After a delightful trip on the famous "Miramichi" River, including the enjoyment of abundant supplies for the needs of the inner man, provided by the good people of Chatham, the happy company arrived in Chatham again, and on the following day the visiting brethren returned to their several localities. Thus concluded a delightful and profitable Conference of the Clergy and Church Workers in the Archdeaconry of Chatham, together with the good friends who came from elsewhere to lend a hand in helping the undertaking on to a successful end.

Richibucto.—The Lord Bishop held confirmations in this Mission at Buctouche on the 22nd of June, and at Richibucto on the 23rd.

Bay du Vin.—On Saturday, June 26th, amid the ringing of the church bells and other signs of rejoicing, the Bishop of Fredericton arrived at this place where he was the guest of the rector and his daughter, Miss Wilkinson. On the following day, twenty persons received the Apostolic rite of the laying-on of hands. The Bishop's sermons and addresses were most helpful, and they were listened to with the greatest attention by very large congregations who assembled from different parts of the parish.

Mr. Woodbury Bernard Williston, son of A. G. Williston, of this parish, intends (D.V.) to go as a lay missionary to China about the middle of August. He has been in Chicago for the last two years, and in addition to prosecuting his studies there he was actively engaged in rescue and Sunday School work. He is now spending a couple of months with his parents and he has given several earnest addresses in the church and in conducting Bible classes. On Wednesday evening last 25 were present at the Bible class. On Tuesday evening he addressed the Woman's Auxiliary on "Why I am going to China," which was much appreciated by those who heard him.

On Thursday, July 1st, a large party of Church workers from different parts of the diocese, who had been in conference at Chatham during the week came to this place in the steamer "St. George," and after spending an hour or two on the rectory grounds they assembled in the Church of St. John the Evangelist, where a most inspiring service was held. The service was said by the Rev. R. J. Coleman, and the Lessons read by the Revs. T. H. Cuthbert and W. J. Bate. The sermon, which was a masterly one, and which was much appreciated, was preached by the Rev. Cecil F. Wiggins, rector of Saskville. Miss Libbie Williston, for many years the efficient organist, presided at the organ, and the singing was very hearty. As the party left the wharf hearty cheers were given for the rector and his people. Several songs were also sung and all on the wharf and in the boat joined heartily in singing the National Anthem. Great credit is due to the Archdeacon and his people for the successful management of the excursion.

Derby and Blackville.—The Lord Bishop of Fredericton held a Confirmation service in St. Peter's Church, Millerton, on Thursday evening, June 24th, when four candidates received the Apostolic rite of the laying-on of hands. There was a large congregation present. On Friday evening, the 25th, in Trinity Church, Blackville, eighteen candidates were confirmed. In the afternoon the Bishop visited St. Agnes' Church, Grey Rapids, when twenty-one candidates were admitted to the full privileges of the Church in the laying-on of hands. In the evening of the same day the Bishop preached in Trinity Church, Blackville. Large congregations attended all the services, and the eloquent sermons were listened to with rapt attention. Addresses were presented to the Bishop on this his first official visit to the parishes, signed by the rector and churchwardens on behalf of the congregations, to which His Lordship suitably replied.

QUEBEC.

Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.

Quebec.—The Bishop is away at the present time visiting the several coasts of the Gulf of St. Lawrence. As soon as this is accomplished he hopes to visit the whole of the Gaspé Coast, and also the Magdalen Islands. His Lordship hopes to return to this city early in the coming month. During his absence the Ven. Archdeacon Balfour, D.C.L., is acting as his commissary.

Hatley.—St. James'.—The Lord Bishop of the diocese recently consecrated an addition to the churchyard here, the old churchyard being almost filled up. There was a large congregation present at this interesting service. The first part of the service took place in the churchyard, and the second part in the church. This second portion included an interesting and instructive address from the Bishop.

ONTARIO.

William Lennox Mills, D.D., Bishop, Kingston.

Wolfe Island.—Trinity.—This church has just been enriched by a gift of a new complete set of

altar linen. Miss Tandy, one of our summer residents, being the kind donor. The rector dedicated, and used them for the first time, at the celebration of the Holy Communion on the Fourth Sunday after Trinity. The linen is beautifully worked, and no pains have been spared to make it befitting the high office it is intended to serve.

Kingston.—The following are the Bishop's public engagements for the remainder of this month:—Sunday, July 18th—11 a.m., Plevan; 3 p.m., Ardoch; 7 p.m., Ompah. Monday, July 19th—3 p.m., Clarendon; 7.30 p.m., Oso. Tuesday, July 20th—10.30 a.m., Zealand; 7.30 p.m., Sharbot Lake. Wednesday, July 21st—10.30 a.m., Olden; 3 p.m., Parham; 7 p.m., Arden. Thursday, July 22nd—4 p.m., Harrowsmith; 7.30 p.m., Sydenham. Sunday, July 25th—11 a.m., Christ Church, Tyendinaga; 3 p.m., All Saints', Tyendinaga; 7 p.m., Deseronto. Monday, July 26th—10.30 a.m., Kingsford; 3 p.m., Selby; 7.30 p.m., Strathcona. Tuesday, July 27th—10.30 a.m., Odessa; 3 p.m., Morven. Thursday, July 29th—10.30 a.m., Escott; 3 p.m., Ballycanoe. Sunday, August 1st—11 a.m., Cathedral; 7 p.m., St. Luke's.

Coe Hill.—The members of St. Mary's Church, Ormsby, held a box social on Wednesday night, the 17th inst., at the residence of Mr. Thomas Darrah, East of Ormsby. Mr. Caswell, a Presbyterian student, made an excellent auctioneer, and caused much merriment in disposing of the beautiful boxes. There was a fine programme. Mr. Joshua McCoy had charge of the grocery. A good sum was realized for Church purposes.

Merrickville and Burritt's Rapids.—This parish was visited by the Bishop of Ontario on Friday, July 9th, when he held Confirmation services in both of the churches and preached eloquent and inspiring sermons to large congregations. The rector, the Rev. J. H. H. Coleman, presented 37 candidates for confirmation. At Christ Church, Burritt's Rapids, the Bishop dedicated a pulpit a Bishop's chair, a pair of vases, given in memory of Mr. William J. dePencier, and an altar in memory of Mr. and Mrs. P. dePencier, given by their son, the Rev. A. N. dePencier, of Vancouver, B.C.—The Rev. G. Code, of North Augusta, took part in the service at Merrickville. A handsome oak reredos has been presented to Trinity Church, Merrickville, by Mr. W. A. Houston and the Misses Houston, in memory of their parents, the Rev. R. L. M. and Mrs. Houston, whose ten years' labours in this parish are lovingly remembered by the congregation.

OTTAWA.

Charles Hamilton, D.D., Archbishop, Ottawa.

Pembroke.—The Archbishop recently spent a Sunday in this parish and administered Confirmation to forty candidates. The work on the new rectory is going on apace. The house is expected to be ready for occupation towards the end of the autumn.

TORONTO.

James Fielding Sweeny, D.D., Bishop, William Day Reeve, Assistant Bishop, Toronto, Ont.

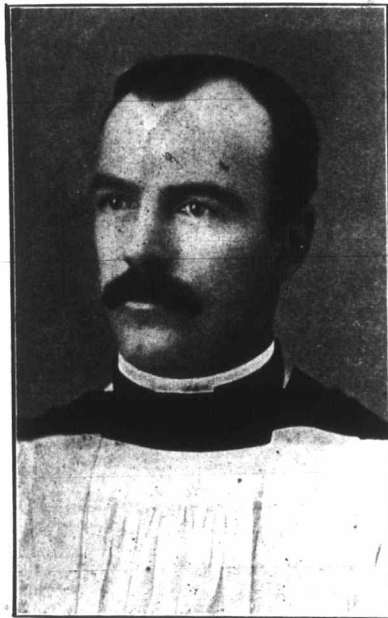
Toronto.—St. Alban's Cathedral.—Two interesting sermons were preached in this Cathedral last Sunday, in the morning by the Rev. Canon McNab and in the evening by the Lord Bishop of the diocese. Both preachers in their sermons spoke strongly on the subject of enlarging and completing the building and of making it a cathedral worthy of the diocese and also a worthy memorial of the late Archbishop and Primate who had laboured so earnestly for the space of twenty years to complete this cathedral.

St. James'.—As the result of the consultations held between the Bishop and the authorities of this church, the choice of a successor to the Rev. Canon Welch has been made in the person of the Rev. Henry Pemberton Plumtre, M.A. Mr. Plumtre, who is a brilliant scholar, is a graduate of Trinity College, Oxford, being ordained deacon in 1895, and priest in 1896, by the Bishop of Oxford, and his first curacy was at Faringdon W, Little Coxwell, Berks, Eng. Mr. Plumtre, it will be remembered, came from the chaplaincy of Wycliffe Hall, Oxford, in 1897, to be Professor and Dean of Wycliffe College, Toronto, which position he

held for several years, leaving it to become rector-assistant to Bishop Carmichael of St. George's Church, Montreal. The work accomplished by him in Montreal is a guarantee of good work to be undertaken in connection with the manifold activities of St. James'. As a preacher, platform speaker, and organizer, the new rector will prove an able successor to the late rector. Mr. Plumtre leaves the living of Redlynch, in the Diocese of Salisbury, to come and fill the vacancy of St. James'. He will enter upon his duties as rector of St. James' on the first of September, the induction taking place shortly thereafter.

The appointment to the rectory in the last instance was narrowed down to a choice between the Rev. H. P. Plumtre and the Rev. Professor Roper. The latter gentleman received strong support from a very large following. Both gentlemen are honour graduates of Oxford University.

Parting Words from the Rev. Canon Welch.—The Rev. Canon and Mrs. Welch left Toronto for good on Friday last for England. A large crowd gathered at the station to bid them farewell. They will spend a few days in Montreal and Quebec with friends en route, and will sail from the latter city on Saturday next on board s.s. "Canada" for Liverpool. Prior to leaving Toronto Canon Welch sent the following letter to the press, in which he delivered a parting message to Canadians. He says:—"The dwellers in the Dominion are addressing themselves with an energy of devotion and singleness of purpose which are deserving of all praise to a task no less ambitious than that of making a nation. And in the accomplishment of that great purpose the matter which seems to me to be of supreme importance is the char-



Rev. J. H. Teney, Rector of St. Philip's.

acter of the religion of the nation that is to be. As Sir John Seeley has said, "Religion is the great State-building principle." The chief danger of Canada lies in the fact that the keenness of the pursuit of wealth is fostering in many directions a practical materialism which is tending to stifle the spiritual in many lives. The first duty of Canadians, as of all men, is not to win success at any cost and by any means, but to believe in God, to fear Him, and to love Him; and their second duty, which follows inevitably and depends upon the first as its only paramount sanction, is to do to all men as they would have others do to them, to be true and just in all their dealings, to be sober, temperate and chaste." The Rev. Canon Welch expects to be inducted as the Vicar of Wakefield, to which the Bishop of that diocese (Dr. Eden) has appointed him, D.V., about the middle of next September.

St. Simon's.—The Rev. E. C. and Mrs. Cayley have returned home from their trip to England.

All Saint's Open Air Services.—The question is often asked, How is the Church to reach and interest the young men? Many solutions have been offered and many plans more or less-effective have been tried, still the problem of reaching the young men has remained in a large measure unsolved. All Saints' Church, under the leadership of the rector, the Rev. W. J. Southam, is endeavouring to answer it by holding services in the open air at the corner of Gerrard and Pembroke Streets, just opposite the Allan Gardens. There in the cool of the evening the young men gather by scores to meet their comrades and enjoy the fresh air. Services have been held regularly since the first Sunday in

June, beginning about fifteen minutes after eight, or immediately after evening service in the Church. Old well-known hymns are sung, prayer is offered and an address given. After the address one of the boy singers of All Saints' renders a solo, and the service is brought to a close with another hymn and the benediction. Among the speakers they have numbered Mr. Hubert Carleton, general secretary of the Brotherhood of St. Andrew, in the United States, Mr. A. T. Fleming, a young man of great promise, who left Toronto on July 6th as a missionary to the Esquimaux, and Mr. F. N. Thomas, the general secretary of the Brotherhood in Canada. There is no doubt about the success of these services. Hundreds gather each week and many young men have spoken to the rector and his assistants about the life in Christ. Those in charge are much encouraged and they believe that ere the season closes many will be led to say, "While the sea of doubt is raging wildly round about,

Let me but creep within Thy fold, O Christ;
And at Thy feet take but the lowest seat
And hear Thine awful voice repeat
In gentlest accents Heavenly sweet,
Come unto Me, and rest, believe Me and be blest."

St. Philip's.—The services in connection with the institution of the Rev. James Hampton Teney, as rector of this church, on Monday evening the 5th inst., were attended by a large congregation. The Lord Bishop of Toronto officiated, assisted by the Rev. Canon H. C. Dixon, Domestic Chaplain; Provost T. C. Street Macklem, Rev. Canon Charles L. Ingles, Rev. W. J. Southam, and Rev. E. A. Langfeldt, Ph.D., of Ashburnham. Canon Dixon preached from the words of the Lord to Joshua, "I will not fail thee nor forsake thee," applying them to the new rector as bringing him as much encouragement as they brought to Joshua. And he said that if God had removed from St. Philip's congregation their Moses in the appointment of Canon Sweeny to the Bishopric, he had given them their Joshua in Mr. Teney. Speaking from personal acquaintance with Mr. Teney for some years, Canon Dixon said that to know him was to respect and love him. God had given them a man strong physically and possessed of equal mental ability and spiritual character. The speaker was only sorry that Mr. Teney had to follow one with the ability of the present diocesan and of his largeness of heart. In all this he protested he was speaking not flattering words or words of mere sentiment, but words of truth. He exhorted the people to stand by the church and by the rector. He would need all their help to make that downtown church a success in these days. The following clergy were also present at the induction: Rev. Canon Cayley, Canon Broughall, Canon Farncomb, W. L. Baynes-Reed, Wm. Farncomb, J. S. Broughall, L. E. Skey, C. A. Seaborn, A. Hart, A. G. H. Dicker, and L. B. Vaughan.

Following the induction the audience adjourned to the schoolroom, where more informal proceedings took place for the purpose of enabling the rector and his wife to become better acquainted with the parishioners. Mr. William Burton, rector's warden, who was chairman, extended on behalf of the people a hearty welcome to the new pastor and Mrs. Teney, and a magnificent bouquet was presented to the latter. Dr. Langfeldt was called on and spoke words of congratulation to the parish on behalf of the Deanery of Northumberland, of which he is Rural Dean, and from which Mr. Teney has been taken, to the regret of the people of Omeme. Canon Cayley also made a happy speech, and then Mr. Vaughan, who has been curate at St. Philip's for nearly two years, was presented by Mr. Charles Evans-Lewis, people's warden, with a purse of gold, in token of esteem and regret at his leaving was expressed in a few well-chosen words. Mr. Vaughan fittingly replied. Mrs. Vaughan was presented with a handsome basket of flowers. The Bishop spoke briefly with regard to each aspect of the gathering, and dismissed the congregation.

St. Barnabas.—There was a large gathering in Old Orchard Rink, Dovercourt Road, on Tuesday evening the 6th inst., when the congregation of this church, Givens and Halton Streets, tendered a reception to the new vicar the Rev. L. B. Vaughan, until recently curate of St. Philip's. Canon Ingles presided, and addresses were given by Bishop Sweeny and many of the clergy of the city and suburbs. Rev. J. H. Teney, the new rector of St. Philip's, inducted on the previous evening, also attended with the people's warden, Mr. Evans-Lewis. An illuminated address was presented to the Rev. L. B. Vaughan by Mr. F. Pennal, people's warden, on behalf of the con-

gregation. Mrs. Sweeny and Mrs. Vaughan were made the recipients of beautiful bouquets. The Rev. W. H. Clark, the rector, is at present very ill.

Norway.—St. Monica's.—On Tuesday, July 6, the Sunday School held their annual picnic to High Park. The scholars and Sunday School officers and members of the congregation met at the church at 8 a.m., where a short service was held, after which the scholars lined up four deep and marched to Greenwood Avenue, headed by the Sunday School banner, and boarded private cars at 9 a.m. for High Park. Lunch was served at 12 noon and tea at 4 p.m., concluding with sports at 6 p.m. After a very enjoyable day all returned home at 8 p.m., reaching the church at 9 p.m., where they dispersed. The Sunday School banner, recently presented to the Sunday School, was used for the first time. The Rev. Robert Gay, priest-in-charge, assisted by Mrs. Gay, and superintendents Mr. W. H. Smith and Miss Crisp, together with a full staff of teachers, carried out the programme for the day. About 300 turned out for the picnic. We are pleased to note that the new Infant Sunday School room and choir vestry is nearing completion. The men of the congregation, together with the churchwardens, are making splendid progress. Brotherhood of St. Andrew Chapter 429.—A beautiful silk banner has recently been presented to this Chapter by Mr. J. H. A. Hird, churchwarden, and is much appreciated by all the Brotherhood members. The anniversary services of the opening of the Mission will be held (D.V.) as follows: Thursday, August 19th, 8 p.m., Evensong (Choral) and sermon; Sunday 22nd, Celebration of Holy Eucharist at 8 a.m.; Matins and Choral Celebration at 11 a.m.; Special Children's Service at 3 p.m.; Evensong (Choral) and Sermon, 7 p.m. In view of the coming winter's work the Rev. Robert Gay asks that readers of the Canadian Churchman will save all left off clothing. Children's clothing (especially infants' and small children's) will be thankfully received and may be sent direct to 71 Leuty Avenue or will be collected in the fall upon receipt of a post card.

Ashburnham.—St. Luke's.—The 3rd Prince of Wales Canadian Dragoons, of which the Rev. Dr. Langfeldt is the chaplain, attended this church for Divine service on Sunday, June 28. The camp was at Nassau, four miles north of Peterborough, from where the officers and men were conveyed by the "Bessie Butler," kindly placed at the service of the regiment. This trip on the Trent Valley Canal was a delightful part of the Sunday's service. At the lift lock the dragoons were joined by the officers of the 57th Infantry Regiment, and headed by the bugle band, they marched to St. Luke's Church, where the chaplain preached an appropriate sermon on the Divinity of Christ. The return trip was again made on the Trent Valley Canal on the "Bessie Butler."

NIACARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

Air Line.—The school house was packed on Sunday night, the 4th inst., many standing, for the service which was conducted by the Rev. F. C. Carson, M.A., assistant to the Rev. D. Russell Smith, of Port Colborne. The organization of the church here was evidently a popular move, filling a long-felt want. The rector held a vestry meeting and organized the Church families into a congregation. He appointed Mr. A. Seighey his warden; and the people elected Mr. John Sagert their warden.

HURON.

David Williams, D.D., Bishop, London, Ont.

London.—Christ Church.—Repairs which will cost between \$500 and \$600, are being made to this church. A new roof is being put on the church and twelve new windows are being put in.

All Saints'.—The annual vestry meeting of this parish, which was postponed on account of the rector's absence in England, was held on the evening of Thursday, July 8th. The following appointment and elections took place:—Rector's warden, Alfred Gaff; people's warden, A. G. Jorgensen; vestry clerk, Adam Palmer; vestrymen, Charles Davies, R. Chapple, J. N. Cragg, R. Cooper, C. Brice Wilson, Albert Jolly,

and S. H. Smith. The Rev. T. B. Clark, B.A., the rector, presided.

St. Thomas.—St. John's.—This church is making a determined effort to secure sufficient funds to enable them to proceed with their new church building planned to be erected on Flora Street. About \$2,500 additional is needed to insure the work being carried to a successful completion and citizens generally will be given an opportunity of subscribing to this amount. The Rev. A. B. Farney, of Brantford, formerly of Aylmer, is here for a short time to assist the rector, the Rev. A. W. Graham, in a canvas of the city, and it is confidently expected that the needed amount will be quickly obtained. Close upon \$5,000 has already been subscribed by the members of the congregation, and with the promises already received from citizens it is hoped that work on the new building can be commenced within a few weeks.

Port Burwell.—Trinity.—This church, which is beautifully situated on the shores of Lake Erie, was reopened on Sunday, June 27th, after a thorough restoration and extensive improvements. The interior has been completely decorated in the most modern style, and resealed and finished in weathered oak. A new double-manualed organ has been placed in the chancel. The choir vested for the first time rendered the services excellently and reverently under the able management of the organist, Mr. Weston. The special preacher for the occasion was the Rev. C. Miles, Rural Dean of Aylmer. Overflowing congregations assembled both morning and evening. The rector, the Rev. J. M. Horton, and his congregation, are certainly to be congratulated on the happy issue of their efforts, which indicate a bright future for the

QU'APPELLE.

**John Crisdale, D.D., Bishop.
McAdam Harding, D.D., Coadjutor, Indian
Head, Sask.**

THE DIOCESAN SYNOD.—(Concluded).

Regina.—Thursday, June 3rd.—At the afternoon session a resolution was introduced by the Rev. G. M. Dobie and the Rev. F. Wells Johnson, that the Synod take steps to arrange a permanent memorial to the late Bishop Anson, and that the committee already appointed to draft a memorial should be an executive committee to decide what form it shall take. One of the delegates asked if Mr. Dobie had any suggestion to offer, and the latter stated that he had an idea of raising a fund to provide a scholarship at St. Chad's Hostel. The Rev. W. J. H. McLean, the Head of the Prairie Brotherhood, thought it would be better to originate a fund to provide for the maintenance of a Canon missionary. The duties of this missionary would be to move from parish to parish, helping at those points where a large spiritual awakening had not taken place. He would have to be a man of big personality, able to awaken the germ of the spiritual which was in the hearts of all. Considerable discussion ensued on this matter. The Rev. Rural Dean Hill questioned the financial ability of the diocese to uphold a Canon missionary. His Grace the Bishop, thought both suggestions excellent, but he felt that if it were possible the Canon Missioner would be conducive of greater results, and more spiritual benefit. On a show of hands the meeting was unanimous in favour of the Rev. Mr. McLean's proposal. The motion was then put and carried. The report of the clerical scrutineers on the vote for members of the Executive Committee and delegates to the Provincial and General Synod was then brought and showed the result as follows:—Executive Committee—Clerical—F. Wells Johnson, 51; Rural Dean Pratt, 46; Rural Dean Cornish, 42; the Rev. M. Beal, 36; the Rev. G. Hill, 31; the Rev. C. Williams, 23; the Rev. Dean Biggs, 16; the Rev. Mr. Knowles, 16. On the latter two a show of hands was taken, and Mr. Biggs proved the choice. Lay—Messrs. S. Spencer Page, 77; H. D. Pickett, 63; E. L. Elwood, 61; J. C. R. Honeyman, 62; G. Spring Rice, 40; Dr. Ellis, 36; E. W. Miller, 31; Ald. J. R. Peverett, 31; H. H. Jagger, 29.

Provincial Synod.—Clerical.—The Rev. F. Wells Johnson, 47; the Rev. G. M. Dobie, 41; the Dean, 40; the Rev. Mr. Pratt, 37; the Rev. Mr. Cornish, 36; the Rev. Mr. Beal, 35; the Rev. G. Hill, 20. Lay.—Messrs. S. Spencer Page, 61; H. H. Campkin, 58; R. B. Gordon, 49; E. L. Elwood, 48; H. D. Pickett, 46; J. C. R. Honeyman, 32; Ald. Peverett, 27.

General Synod.—Clerical.—The Rev. F. Wells Johnson, 45; the Dean, 41; the Rev. Mr. Dobie, 41; the Rev. Mr. Pratt, 37; the Rev. Mr. Beal,

35; the Rev. Mr. Cornish, 24. Lay.—Messrs. S. Spencer Page, 60; H. H. Campkin, 51; R. B. Gordon, 43; A. D. Pickett, 43; E. L. Elwood, 43; J. R. C. Honeyman, 28. Following the declaration of the elections, a motion was put and carried expressing the thanks of the Synod to the Y.M.C.A. management for the free use of the Auditorium, and that a collection be taken in aid of the Y.M.C.A. funds. The collection was taken and while it was in progress another motion was put on the minutes, tendering a vote of thanks to the Church of Ireland, through the Primate of that Church for the great interest taken in, and help given to, mission work in Canada, and particularly in the diocese of Qu'Appelle. This was passed unanimously. A discussion on the report of the Executive of the Sunday School Association then took place, and a number of valuable suggestions and recommendations were brought forth. A general discussion of Church business and Church finance closed the afternoon session.

COLUMBIA.

William W. Perrin, D.D., Bishop, Victoria, B.C.

Victoria.—The thanksgiving service at Christ Church Cathedral, on Thursday evening, St. John the Baptist's Day, was a fitting close to the Jubilee celebration of the Anglican Church in British Columbia. On very few occasions has the need of a new cathedral been shown as last night, when it was packed to the doors with a crowd eager to add their voices to the service of thanksgiving which was being conducted. Promptly at 8 p.m., a procession of the members of the Clericus which has been in session here during the week, headed by the united Anglican choirs of the city, marched from the church school-room to the cathedral. In front was carried the bronze cross, while at intervals the banners of the different city churches indicated the unity of purpose of different congregations. Slowly the procession wound its way to the house of God, while the song of thanksgiving was sung until at the entrance the organ took up the strain and the congregation within joined. Several of the front seats in the church were reserved for the members of the Clericus and the choirs of the other churches. The sermon was preached by the Bishop of the diocese, who took for his text the passage, "He thanked God and took courage." He referred to the fact that it was on the same day last year that the delegates to the Pan-Anglican Conference were gathered in St. Paul's Cathedral at a service of thanksgiving. On this occasion they were also gathered in a service of thanksgiving to God for the blessings which they had enjoyed in this Province during the past fifty years. There was one present that night, Bishop Perrin said, who heard the first sermon of Bishop Hills fifty years ago. There had been dark times in the Church since then, when the unhappy division took place in it which left its affect to this day. This division was enough to take the heart out of him who was called to minister here. Only a small band was left but the work had grown until to-day the Province was divided into four dioceses with three Bishops and one hundred clergy. Bishop Perrin in closing referred to the fact that there was not a single stone church in the whole diocese. They were receiving some help from the Old Country and from Eastern Canada, but this should not be. They ought to receive no help from the outside, but should build the new cathedral themselves. The impressive service was concluded by the singing of the Te Deum in which all the members of the congregation joined in such a manner as to show that they were of good courage and that they would be in earnest in their endeavour to secure the new building and to work for the extension of the Kingdom of Christ on earth.

CALEDONIA.

F. H. DuVernet, D.D., Bishop, Prince Rupert, B.C.

Prince Rupert.—Bishop duVernet returned recently from a visit to the Church of England missions on Nass River, Kinloch, Lakkalzap, Gwinoha, Aiyansh, and Gitladamiks, which is the uppermost village on the river. He was accompanied by Archdeacon Collison of Kincolith and took with him a new teacher and industrial instructor for Gitladamiks. While crossing the Shumarl River, Archdeacon Collison narrowly escaped drowning. As the water in the canyon was too high for canoes to get up, it was neces-

sary to take the trail across, and an important link which the Provincial Government has promised to supply is a bridge over the Shumarl River, which is a mountain torrent.

Correspondence.

OUR PERIPATETIC ARCHIEPISCOPATE.

Sir,—Now that Ottawa is once more the Metropolitan See, would it not be possible so to alter our regulations, that the capital of Canada should remain permanently the See City of the Archbishop of the Ecclesiastical Province of Canada? There seems to be no good reason why we should have forsaken the primitive and Catholic custom of having a settled Metropolitan See, for the American and modern method of making the senior Bishop the Metropolitan. Of course with us the senior Bishop does not become "ex-officio" the Archbishop, but as a matter of fact, the House of Bishops has always elected the senior to that office, even when his age or infirmities would suggest that for the good of the Church, a more vigorous man would be better fitted for its burdens. The Canadian Church at present has a fixed Metropolitan See for the Province of Rupert's Land, and a revolving one for the Province of Canada, and a revolving Primacy. The British Columbian dioceses received permission from the last General Synod to form a new province. Will their Metropolitan be a fixed star, or a planet? Further, a committee was appointed, by the same Synod, to consider the division of the Province of Canada. We shall probably have Ontario divided into two Archbishopsrics, and a Province made of Nova Scotia, Fredericton, and Prince Edward Island. If all these provinces follow the peripatetic plan it will be a perpetual game of "Hunt the slipper" to find our Archbishops. There is another point to be considered. It is hoped that the Diocese of Newfoundland will join our General Synod before long. In that case that diocese would probably be part of the new eastern ecclesiastical province, and the Bishop of Newfoundland being senior in consecration to either the Bishop of Nova Scotia or Fredericton would (if we follow our present rule) be Archbishop; and also (if we follow our present rule) it would be possible for him eventually to become Primate of the Canadian Church, although he does not reside in Canada. Would we not, therefore, do well to fix our metropolitan sees in important centres before such confusion can occur?

Presbyter.

"BLASTING THE EVERLASTING ROCK OF AGES."

Sir,—If I had not been well assured of the literary sobriety and general ability were so conspicuous in the columns of the "Canadian Churchman," I should have been almost tempted to think that you were not quite serious in your article under the caption of; "If the foundations be cast down," when you say, "The situation described by Mr. Bolce has evidently already caused widespread disquiet in the United States, and the end is not yet. To us in Canada, as yet free from these pernicious influences, the question is not without its painful interest. In the nature of things we are bound sooner or later to be influenced by the tone of the great American Universities." Now, my complaint against you is, that you are misleading the religious sentiments of your readers, and giving them an unfounded assurance of peace when there is no peace, and where peace under existing conditions is absolutely impossible. The revelations of Mr. Bolce as to the teaching which obtains in the United States' universities and colleges are the legitimate offspring of what is popularly known as the "Higher Criticism," which has enthroned itself in University College and other Canadian universities, including McGill, of Montreal. It is just possible for one to guess at what the editor means, rather than what he says. Talk about "a reverent and conservative criticism," is worn threadbare; although, it is still a solace to many a disturbed conscience outside the "scholarcraft" ring. If the editor had ventured upon an explicit definition of what was intended by a "conservative and reverent criticism," he would have been forced to admit that it was simply another name for the wholesale destruction both of the Old and the New Testaments, and I venture the opinion, that the

work of the so-called "Higher Critics" from Jackson upwards, is neither "reverent" nor "conservative." When you have discredited Christ as a Teacher of all truth, what is there to conserve? Because, in the last analysis, it must come to the plain question,—Was Christ an Infallible Teacher, or was He, to adopt the language of the Creed of St. Athanasius, "Perfect God and perfect man of a reasonable soul and human flesh subsisting." The Christian Faith is from first to last a "Supernatural revelation" and the attempt to make it a sort of academic philosophy is bound to fail, if all the priests of the "scholarcraft" in existence unanimously combined for that purpose. I greatly mistake alike the spirit, as well as the traditional attitude of Methodism, if it should take kindly to the new teaching that has now been officially thrust upon it. There can be no doubt that Methodism owes its wonderful success to its strict adhesion to what the Higher Critics are pleased to term "the traditional view." In the face of these facts, it is certainly strange that you should have fallen into the mistake of supposing that we were free from the "pernicious influences" which are crowding the ranks of modern unbelief, worldliness and infidelity.

Robert Ker.

July 5th, 1909.

REVERENT ADMINISTRATION OF THE LORD'S SUPPER.

Sir,—We read with considerable interest your editorial on the above subject, and quite agree that many of the clergy are too slovenly in administering the Holy Communion. I should not charge them so much with not knowing the names and the uses of the various vessels, etc., as I would for not keeping them clean. When I commenced in this parish, I found in the bottom of the flagon a mixture of dried-up wine and dead flies. The flagon was ruined from having had wine left in it from time to time. Could not another great improvement be made in the Canadian Church by following the example of our brethren across the line, in using the unleavened bread instead of the leavened bread as is commonly used in Canada? We quite understand that there is a slight prejudice against the unleavened bread, but why should there be, when it was unleavened bread that our Saviour used at the Institution; it was used universally in England up to the time of the Reformation, and is used almost universally in the United States at the present time—especially in the north. During the troublesome times of Reformation, a rubric was added allowing priests, at their discretion, to use leavened bread. ("It shall suffice that the Bread be such as is usual to be eaten.") There are certain churches where it may be advisable to take advantage of the permission allowed by this rubric, but in the ordinary church the unleavened bread has a distinct advantage. The baker's bread is usually adulterated with alum or other chemicals to make it white; it dries up so quickly and is usually so crumbly that it is hard to administer it without at least some crumbs dropping on the floor. After all have made their communion, there are many crumbs left in the paten; these the clergyman must gather up as best he can. Some clergymen leave these crumbs on the paten, others gather them up with the finger and then lick the finger. Who would be guilty of doing this at a private table? Then why should we do at the Lord's table what we would be ashamed to be seen doing at our own? But what can be done if the leavened bread is used? With the unleavened bread there are no crumbs to be scattered around or scraped up after the communion is over; the bread is absolutely pure; it never dries up, and therefore can always be had on hand in perfect condition for use. It may be argued that many persons would abstain from Communion if the unleavened bread were used, but, in reply to this, I may say that my own experience has been the very reverse. Although my parish is perhaps one of the lowest in the diocese, there being fourteen Methodists in our recent Confirmation class, and one of my churches being composed almost entirely of former Methodists, and although I have been using the unleavened bread now for nearly a year, not a single communicant has abstained from Communion, nor have I heard a single complaint from any of my people. Not only have none stayed away, but the number of communicants have increased in one church two-fold, and in the other four-fold during the past year. The unleavened bread may be procured very cheaply from the Sisters of St. John the Divine, Major Street, Toronto.

A Parish Priest.

A PRESENT-DAY CHURCH.

Sir,—You will permit, I am sure, an aged priest who has witnessed many changes and chances in this mortal life, to say a few words concerning the Church he loves. Advancing years have not led me to the conviction that the stereotyped methods of the past are the best methods for the present time, but rather that the Church should always be ready to vary according to the necessity of the times. I have long been of the opinion that as a Church we do not wisely adopt the instrumentalities that are commonly used for the christianizing of the people living in the slums of our great cities, the so-called submerged population. Our splendid sublime liturgy in its present form is not suitable for this purpose, being adapted for intelligent, Christian worshippers. My conviction is that we should use such means as may be applicable to the wants of the people and their environments. Christ's special mission was to the outcast, to sinners. His words are, "I came not to call the righteous but sinners to repentance." They were his special care, they demanded His first loving ministrations. The late President Lincoln said, "God must have loved the common people greatly for He made so many of them," consequently they demand and should have our loving attention. Our beloved Church should both in her teaching and practice be more elastic and adaptative to the necessities of the case. The writer does not speak without consideration and some degree of knowledge. He had the ministerial charge for sixteen years of a district wholly made up of the poorest of the poor in one of the large cities of Canada. He afterwards saw something of the work among the submerged classes in London, England, and subsequently visited the terribly destitute poor of Cairo, Egypt. The Church certainly should adapt her ministrations to suit and supply the necessities of "all sorts and conditions of men." Her mission is primarily to seek and to save the lost. I remember when in London years ago hearing about Father Londen's great work at St. Peter's Docks of that city. It was regarded as one of the worst parts of London. I spoke to a policeman on the street one day about visiting the locality, and his reply was that it would not be safe without a couple of constables as a guard. The eminent clergyman referred to laboured there for years, and before he was called to a higher sphere, he left it as safe and well ordered a community as any part of that mighty city. He began his work there with bands of music, banners and spectacular displays, followed by food, baths, simple singing, and such other instrumentalities as his great loving wisdom devised. Extemporaneous prayers, plain, simple talks and addresses were features in his great successful work. He did not rely on liturgical worship alone, but used such means as his good judgment devised, gradually training his catechumens until they were able to appreciate our almost divine liturgy. What is the reason of the success which has attended the ministrations of Salvation Army and the Y.M.C.A., but the wise adaptation of suitable means to meet the requirements of the people whose necessities they wished to provide for, as well as their conversion. If the great historic Anglican Church with its prestige and vast learning had used greater wisdom and adaptive power in the instrumentalities used for the christianizing of the masses she would not now stand numerically fourth in the Dominion of Canada.

Another Presbyter.

THE ATHANASIAN CREED.

Sir,—Would you kindly allow me a few lines in your valuable paper. I am a working man and have never written a line for the press in my life, but I noticed in your issue of the 17th instant, "Spectator" makes an attack upon the creed of Saint Athanasius. I do not mind this so much, but he says that he has "never yet heard a man say that he rejoiced in it as an expression of his own faith," and "would like to hear what men have to say about this creed." I am thankful to say that I am one of a vast number of my fellow Christians, I won't say who I think, but who I know rejoice in it. To me it is the most inspiring of all the Church services, and I always hail with delight when one of the days comes on which it is appointed to be read. Now as to the "damnatory" clauses, this creed passes no judgment upon any one. What does it do? It voices the sound of Holy Scripture. Does the Bible teach anything? It teaches that a belief in the ever Blessed Trinity is necessary to salvation. "We are of the opinion that this creed contains statements which neither translation nor exposition is able to make really

intelligible to human understanding." Who is there who would presume to say that he can understand the "Holy Mysteries" of God, or can comprehend the doctrine of the Trinity? What are we to do? Accept it, believe it. By what? By faith, as to the assertion that this creed "is seldom heard in our services of public worship" is a saying without knowledge of the truth of what is being written. "Spectator" has a perfect right to enjoy his own opinion about this creed, but has yet to learn that it is dear to the hearts of thousands of Churchmen.

Working Man.

IMMIGRATION CHAPLAINS.

Sir,—“Spectator” is quite mistaken in supposing that “the services of the casual chaplains on the steamers from England are of doubtful value, as these men are not likely to take their office seriously, being out on a holiday jaunt,” etc. From personal observation, and from conversion with many immigrants, and from letters which appear from time to time in the English Church papers, I can tell him that these chaplains, as a rule, do take their office very seriously indeed. They hold mission-services every night of the voyage, and do an immense amount of helpful personal work among the immigrants, which would astonish “Spectator” if he could have the opportunity of spectating.

F. T. Dibb.

CHURCH UNION.

Sir,—At the recent conference of the Archdeaconry of St. Andrews, to which Mr. Bousfield refers in his letter of last week, mention was made of the statement in the preface to the ordinal touching the existence in Christ's Church, of Bishops, priests, and deacons, and attention was called to the significant silence of the preface as to the existence in Apostolic times, or subsequently, of other ministries with possible authority to preach the Gospel. In the discussion that ensued no mention was made of the canons ecclesiastical, and for the following reasons:—First, because the subject under discussion had nothing to do with the treatment of schismatics or recusants, or the way in which they ought to be put to the torture, but, rather, how the sundered parts of Christ's whole family might be united in one universal body. Second, because the canons lack the authority which would permit of their being quoted as official utterances of the Church binding upon the whole body of the faithful, lay as well as clerical. Convocation and the King were not the whole Church of England in the seventeenth century, much less are they the whole Church of England to-day. Church union is a present-day question. One word more. Should the day of organic church union ever arrive it may, perhaps, be found that the silence no less than the speech of the preface to the ordinal may enable the Church of England to make no inconsiderable contribution to the grand result.

John Ker.

Grace Church, Montreal, July 5th, 1909.

Branksome Hall, Girls' School.—Attention is directed to the announcement of Branksome Hall, a Girls' School, situated in Bloor Street East, Toronto. This well-known institution continues under the management of Miss Scott, formerly Principal of the Girls' Department of the Provincial Model School, Toronto, and grows in efficiency and in public confidence from year to year. The school is charmingly situated on the edge of the Rosedale Ravine, with spacious and beautiful grounds, is well equipped in every way, having a thoroughly competent staff, and ample facilities for securing the progress, health, and comfort of the pupils. The efficiency of the staff and the thoroughness of the teaching are attested by the success of the pupils at the University Matriculation and examinations in music.

Family Reading

MOTHER.

She was born in another country, and there spent her youth and her young womanhood. She and her husband came to America, bringing with them a group of children numbering a full half-

dozen, and the number increased as the years in America went by, until there were twelve.

Before the youngest ones were out of the cradle, grandchildren began to appear; and when she died there were twelve living children and fifty grandchildren. Fifty-five years of married life, more than a half a century of motherhood, told most that was to be told of her life story. Immediately on coming to America the husband had gone forth to work. He had learned the language of the new land, and read it as well as he spoke it. The children grew up in the public schools, and hardly remembered that they were of foreign blood, save as they talked the language of the Old World to mother in the home.

Mother never learned English. Mother never went out. The children were too many and too small. Mother washed a dozen faces, more or less, and got the children ready for school and for Sunday School, but never went herself.

Mother sewed on numberless little white frocks in which pieces were spoken and songs were sung, but mother never had any clothes of her own for public appearance. Mother looked at the pictures in the school-books, and heard her children and grandchildren read from them, and gradually came to know the meaning of the words they said, but she answered always in the speech of her childhood.

It would have been different if, at the outset, she could have gone forth into the new American life with her husband, and learned with him. But she had stayed with the babies while he was learning. And so the years went by till old age came on, and she slipped away as unobtrusively as she had lived.

They gathered at the funeral, the twelve children, the fifty grand-children, and a little group of those who had known her, and a much larger company of those who had known the family. They sang a hymn in the tongue she had known—a hymn she and her husband had sung together every night of their married life. The children knew all the verses, for they had heard it sung a thousand times and more. A friend played the piano, and the minister, who knew a little about foreign tongues, looked over with one of the sons, and sang as well as he could.

The minister had been in the home now and then for several years, and had come to know something of the old lady's life.

He spoke of it as best he could. He told how mother had denied herself that her children might learn and enjoy; how she had taught them honesty, piety, sincerity, and faith, and had lived her secluded life and passed on; and he exhorted them, as they had attained to what they were through her self-denial, to be true to the lessons she had taught. He spoke of her patience, her devotion, her prayers; he recalled her days of labour and her nights of watching, and above all, the daily, hourly love that found its life in losing it, and in the bearing of the burdens of others fulfilled the law of Christ.

It was a simple word, yet to those who heard, it seemed to set upon a pedestal of appreciation the poor and cramped little woman who had lived and died almost unnoticed.

One by one the children called at the parsonage to thank the minister for his words. The calls were not the perfunctory things that sometimes follow funerals. This was the substance of what they said:—

“We thank you for the beautiful words you said about our mother. We knew, but we never realized. We let ourselves grow out of her life. We permitted her to remain behind while we pressed on. All the beautiful things you said of her were true, and a thousand others; yet we hardly realized it. She was so quiet, so uncomplaining! Oh, if we could only tell her, how beautiful her life appears to us now!”

The story is a simple one. If it enters any other home where daily love and self-denial pass almost unrecognized—love her, and tell her so.—“Youth's Companion.”

THE WRONG HOUSE.

“It really was like him—surely there can't be two men who moon along the streets in that dreamy way; but of course it can't be Charles. This is choir practice night, and he'll be drumming the anthem into the men's heads, and getting to the point where he always loses his temper with Jones!”

She sat back with a sigh, and looked through the dingy Nottingham lace curtain at the dull and muddy streets. Yet she could not surely be sighing for a fresh exhibition of Charles's temper, since it was the sole cause of her leaving

Watermead. A week ago it had seemed a truly heroic thing to teach Charles by her absence that he could not with impunity play the tyrant; but a week as an unknown and unheeded unit in London, with one's tiny store of money slipping away and one's handsome stock of illusions already dissipated, would modify most of our judgments.

Madeline withdrew her gaze from the street where the postman had just gone by. He had nothing for No. 4, but how, indeed, could she expect letters when nobody knew her address? She glanced round at the table, where the remains of her evening meal still reposed. The cloth was dingy with long use; the butter was only margarine disguised, and the egg had certainly come from Russia in a sailing ship! What kind of supper was Charles having with nobody to cook the little dishes he liked? Bread and cheese might be wholesome Lenten fare, but for a man who works as Charles worked—and he always said she was cleverer than any chef!

She came in tired and discouraged next evening from a final attempt to get work. The door of No. 4 was ajar, and somebody had left a key in the latch—how careless! She dragged herself wearily upstairs. No supper for her that night; but tea—if she could only have tea, hot and fragrant, at once—out of her own blue teapot! Why, there was somebody in her room! In the twilight she could see a huddled figure in the chair with the broken springs. “I hope he finds it more comfortable than I do!” she thought grimly. “I wonder who he is and what he wants?”

He did not keep her in suspense as to his wishes.

“I should be much obliged if you could make me some tea, Mrs. Easton—that is, if it is quite convenient,” he said, and at the amazing meekness of that tone she strangled an hysterical sob in her throat. Yet how she wanted to laugh—to laugh with a happy, strange lightening of her heart!

“Mrs. Easton lives next door,” she said, as primly as she could. “I think you have made a mistake.”

He got up, much embarrassed. “Isn't this No. 3?” he asked.

“No; this is No. 4.”

“I am very sorry,” he began, apologetically; “I—I am rather absent-minded, I fear, and I mistook the house in the dark. Pray accept my excuses.”

“If you would strike a light,” she said, “you would see your way out better. There's a candle on the mantelpiece.”

He fumbled in his pocket for a match, and obeyed her; but as he lifted the candle he almost let it fall.

“Madeline!” he gasped.

“Charles! Then it was you whom I saw! How long have you been in London?”

“A week—I left as soon as I got your letter. You didn't think I could live on in Watermead without you, dear wife? I knew you would go to London.”

“Then we've been next door to each other all the time?”

She laughed and laughed till the tears rose. “Oh, Charles, what happy instinct brought you to this street, of all the thousand, thousand streets of London?”

“It must have been Providence who guided me,” he said gravely. “Madeline, can you forgive my sinful temper, and give me another chance?”

“Your temper! Why! it was I who was a fiend to leave you, and to think that you've been with that dreadful Mrs. Easton, who is noted as a shrew! Poor dear, what you must have suffered.”

“It has taught me to see what others must suffer through me.”

“If it has taught you to be as meek as you were when you asked for tea just now, I shall never know you. I'll feel as if I were a widow-woman married to somebody else, and oh, Charlie, you wouldn't like that.”

“I'm afraid you will have to take me back with all my faults but next time I let my un-governed tongue hurt you, dear, don't run away; for, you see, with all my blundering ways, it's a thousand to one I should stumble again into the wrong house.”

“Was it the wrong house, after all?” she asked, with a soft laugh.

—Church Family Newspaper.

An editor asks: “Do we need head religion or heart religion?” Both, O scribe, and in about equal parts.

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British and Foreign

The Lord Bishop of Peterborough has appointed the Rev. Norman Lang, B.A., curate of Christ Church, Lancaster Gate, London, to the vicarage of St. Martin's, Leicester. Mr. Lang is a younger brother of His Grace the Archbishop of York. He was ordained in 1900 to the curacy of Portsea.

The parish clerk of St. Columb Minor, Mr. James Carne, who has held office since 1846, and was last week presented to the Prince of Wales, is 104 years of age. The Rev. W. W. Wingfield, Vicar of Gulval, near Penzance, is ninety-four, and has been incumbent of the parish for seventy years, and is still discharging his duties.

The jubilee of the Rev. Canon Wilson, J.P., as Rector of the parish of Bolton-by-Bowland, near Clitheroe, was celebrated recently. Canon Wilson was presented by the parishioners with a set of handsome silver salvers and an illuminated address in book form, containing the names of the subscribers, together with views of the parish church, etc.

The Rev. Father Waggett, S.S.J.E., is leaving London for Cambridge, to become the head of a house for work amongst undergraduates. He is to take up his residence there next term in a house known as Little Newnham, and a few laymen will be with him. The house will be primarily a house of study. Pastoral work amongst undergraduates is not its first aim.

The E.C.V. has lately been celebrating its jubilee, and during its continuance a presentation, which took the form of an address and a portrait of himself, was made by the members of the E.C.U. to Lord Halifax, who has been the president of that society for the past 41 years. Sir J. Riddell, one of the vice-presidents, read the address and made the presentation.

There was a large gathering of parishioners lately at St. Mary's Church, Barnsley, in the parish room, when presentations were made to Archdeacon Norris, on his retirement from the living to take up the duties of Archdeacon of Halifax. The Mayor (Alderman Rideal) presented to Mrs. Norris a pair of handsome silver entree dishes, and to the Archdeacon study oak furniture.

At Foleshill Parish Churchyard, Warwickshire, the funeral has taken place of Miss Harriet Nicklin, who was a daughter of the late Dr. Richard Nicklin, of Foleshill, medical practitioner. Miss Nicklin was of a very eccentric disposition, and in 62 years had never once passed a night out of the house in which she was born. She had slept for 14,000 consecutive nights in the same bedroom.

The jubilee of Canon J. A. Wilson was celebrated lately. He has been rector of Bolton-by-Bowland, near Clitheroe, for the past fifty years. In remembrance of the occasion a number of parishioners and friends have presented him with a set of silver salvers and an illuminated address in book form, containing the names of the subscribers, together with views of the parish church, etc.

Mrs. Robertson, the wife of the Bishop of Exeter, recently laid the foundation stone of the new Sunday School building in the parish of St. Mark's, Ford, near Davenport. Twelve small stones, each with its small consecration cross, were laid by twelve scholars, who had collected one guinea each. The ceremony began with a service in the parish church, at which the Bishop of Exeter was the preacher.

The Bishop of Chichester recently dedicated, at Rusper Church, Hordham, a beautiful stained-glass win-

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dow from the studio of Messrs. Jones & Willis. It is erected to celebrate the golden wedding of Mr. and Mrs. Knight, of Baldhorns Park, and represents, in the upper portion, the figures of King David singing praise and Anna the prophetess. Beneath these figures, in small panels, are depicted "The Betrothal of Isaac and Rebecca" and "The Marriage Feast at Cana."

On a recent Sunday afternoon at St. Augustine's Church (the "Favell Memorial Church") the Bishop of Sheffield dedicated two new stained-glass windows, one representing the figure of Edward VI., the offering of the Sunday scholars, the other representing King Alfred, given by the Men's Social Club. These complete a series of eight stained-glass windows which have been recently placed in the church, representing epochs in English Church history.

For the first time in its history a Bishop was consecrated in Salt Lake City, when on June 17th the Rev. B. Brewster was ordained to the episcopate as the Missionary Bishop of Western Colorado in St. Mark's Cathedral in that city. There were six Bishops who took part in the act of consecration. The Bishop of Connecticut preached the sermon. Two priests of the Greek Church and a layman of that Communion had official places assigned to them in the procession.

The monument to the late Bishop Ellicott, for 42 years Bishop, first of the united sees of Gloucester and Bristol and then of the first-named diocese, was unveiled in Gloucester Cathedral on a recent date. The monument has been placed in the south ambulatory immediately behind the choir sedilia. It is in the form of an ornate altar cenotaph in accordance with the requirements of the Dean and Chapters, and it is the work of Mr. W. T. Frith, of Chelsea, who is a native of Gloucester. Mr. Frith's design comprises a recumbent effigy of the late Bishop. The unveiling ceremony was performed by the Dean in the presence of a representative gathering of both clerical and lay subscribers to the memorial.

Mr. J. M. R. Butler, of Trinity College, Cambridge, is the senior classic this year at Cambridge, and in gaining that very distinguished position he follows in the footsteps of both of his parents. Fifty-four years ago the present Master of Trinity, Dr. Montagu Butler, was the senior classic for the year at Cambridge, and in 1887 Miss Agnata Ramsay, a brilliant student at Girton College, was not only the senior classic but was placed in a class by herself above any male student of that year. Shortly afterwards the Master of Trinity and Miss Ramsay were married, and now their eldest son, Mr. John Ramsay Montagu But-

ler, is placed at the head of the classical tripos. Mr. J. R. M. Butler was born at the Master's Lodge, Trinity College, two years after his mother had carried off the highest possible honours in classics (1889). He was sent to Harrow, of which school his father was for many years the headmaster.

St. Alban's Day was celebrated with much enthusiasm in the city of the British proto-martyr. Very large numbers of visitors from outside places took a part in the services and other celebrations as well as practically the whole population of the city itself. At all of the services the ancient collect of St. Alban, which was brought to light by the members of the St. Alban's committee last year was used, the translation having been made by the Dean. After choral Matins at 11, without sermon, the day was occupied in drives to local churches of archaeological interest, visits to the ruins of



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ancient Verulamium, including a view of recent excavations of the foundations of the forum, lectures on the architecture of the cathedral, inspection of the old Monastery gateway and its dungeons, and the local Museum and the School of Arts and Crafts.

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It is no longer an ordeal to get up to Muskoka; the "Lake Shore Express" leaving 10 a.m. brings passengers to their destination early in the afternoon, reaching points on Lake Muskoka and Lake Joseph before three in the afternoon, and covering most Lake Rosseau points between four and five hours earlier than any other route. There are many notable features about this service. Information will be given at Canadian Northern Ticket Office, corner King and Toronto Streets, and Union Station.



ONTARIO.

Provincial Loan of \$3,500,000

THE GOVERNMENT OF THE PROVINCE OF ONTARIO, under the authority of Chapter 8 of the Statutes of Ontario, 1909, invites subscriptions from the public for a loan of \$3,500,000 on bonds of the Province of Ontario, or Ontario Government Stock.

The bonds will be dated 1st June, 1909, and payable on the 1st June, 1939, in denominations of \$1,000 each, with coupons attached for interest at the rate of four per cent. per annum, payable half-yearly on the 1st June and 1st December in each year at the office of Provincial Treasurer, Toronto, or at the offices of the Bank of Montreal, in Montreal, Canada, and in New York N.Y. at the holder's option. Bond will be made payable to bearer, and on request will be registered in the office of the provincial Treasurer and endorsed as payable only to the order of certain persons or corporations, and on request of holders will be exchanged for "Ontario Government Stock" at any time.

"Ontario Government Stock" will bear interest from the 1st day of June, 1909, principal payable on the 1st day of June, 1939, and interest at the rate of four per cent. per annum will be paid half-yearly by cheque on the 1st day of June and 1st day of December in each year. "Ontario Government Stock" may be subscribed for in sums of \$50 or multiples thereof and will be transferable in the books of the Treasury Department only by the holder or his attorney in similar manner to transfers of bank stock.

The issue price during the month of June, 1909, will be 102 for each \$100, and after the 30th day of June, 1909 the issue price will be 102 and interest accrued from the 1st June, 1909.

ALL BONDS AND INSCRIBED STOCK ISSUED UNDER THE AUTHORITY OF THE SAID ACT ARE FREE FROM ALL ONTARIO PROVINCIAL TAXES, CHARGES, SUCCESSION DUTY AND IMPOSITIONS WHATSOEVER.

Purchasers of stocks or bonds will be required to send certified cheque with the application, payable to the order of the "Provincial Treasurer of Ontario. This loan is raised upon the credit of the Consolidated Revenue Fund of Ontario, and is chargeable thereupon.

Subscribers should state whether they desire bonds or "Ontario Government Stock."

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His Grace the Archbishop of York dedicated on St. Barnabas Day the new chancel which has been added to the chapel in St. Annes Convalescent Home, Bridlington. In addition to this His Grace dedicated a carved oak re-table and a memorial to the founders of the Home, which has been placed on the west wall of the chapel and which bears an inscription which has been written by Lord Halifax. The Archbishop afterwards preached on the character of St. Barnabas.

The parish of Holy Trinity (Loughborough) Children's Window on the south side of the chancel, representing "the child Samuel listening to the call of God," the gift of the teachers and scholars in the school of religion—week-day and the Sabbath—was unveiled on a recent Sunday at the morning services at Holy Trinity. The children have been subscribing for 18 months, and it is intended to place a similar window on the north side of the chancel, the subject being chosen from the New Testament.

The Dean of Bristol lately dedicated the new oak screens which have been placed in the Cathedral choir by a well-known citizen in memory of his late wife. The screens fill the



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two bays which lead into the aisles of the choir from the north and south transepts. They are designed in the style of the early 15th century, and they reproduce as nearly as possible the character of the local screen work of that date. A suggestion has been made that a peal of bells shall be erected in the central tower of the cathedral at a cost of £1,200.

A very beautiful new cope has recently been presented to St. Agnes', Clewer, near Windsor, by Mr. L. E. Brooks. It is for use on the greater Festivals and is made of very rich cream English silk damask with orphrey and hood of velvet of a rich copper or wallflower colour. The hood is of Gothic shape and design; in the centre, on a quarterfoil of cloth-of-gold, is embroidered a very beautiful figure of St. Agnes from designs by the late Mr. C. E. Kempe, in solid embroidery and richly jewelled with precious stones and real pearls and is further ornamented with fleur-de-lis, etc., worked in gold and jewelled. The design of the orphrey consists of saints and angels under canopies with further ornaments of roses and fleur-de-lis in gold and silk. In the centre of the orphrey above the hood is the sacred monogram embroidered in the centre of a gold rayed sun jewelled. This beautiful cope is further ornamented by a heavily jewelled morse. Most of the embroidery has been done by the Community of the Blessed Virgin Mary at Brighton, and is considered perfect.

A very fine old relic of bygone days has just been preserved in Clare Parish Church, known as the "Ringer's Jug or Pitcher." There are only four of these ancient jugs in England, of which this is one. This remarkable jug has two handles and on a slightly raised plinth, nearly level with the lowest part of the handle, is a crown in faint relief. Under and almost touching it is represented a bell in larger proportion and bolder relief on which is impressed the words: "Campane Sonant Canore." Beneath the clapper are the words: "Clare Ringers, 1729." At the base there is a tap to draw off the beer as there is no spout or lip. The jug holds 17 quarts, and on special ringing days it was carried about by the ringers who asked for contributions to fill it. When it had completed its century in 1829 the landlord of the Bell Inn gratuitously filled it as a treat to the ringers who at that time made the inn their place of meeting. It was the custom to exhibit this jug in the town on special ringing days but it has since been discontinued. It has now found a secure resting-place in a very handsome oak case with glass sides, which was presented by the Lady Malcolm of Poltalloch, of Barnadiston Hall, Haverhill.

On the 22nd ult. the Millenary Festival of Wells Cathedral was duly observed. At 7.30 a.m. there was a Choral Eucharist held at which there were about 50 clergy and 20 bishops present. The Bishop of the Diocese celebrated. At twelve o'clock noon the chief service of the day took place. At this service there were 180 clergy present, 24 bishops and His Grace the Archbishop of Canterbury, who preached the sermon and took for his text St. Luke xx. 38. There was an immense congregation present, including Their Royal Highnesses the Prince and Princess of Wales, the Lord Mayor of Bristol and the Mayors of Bath, Taunton, Glastonbury, Yeovil, and Chard, all of whom wore their robes and chains of office. The cathedral choir was augmented by choristers from Bath, Frome, Yeovil, Taunton, Bridgewater, and Weston-super-Mare. At the close of the Primate's sermon the "Te Deum" was sung

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at the nave altar which had been erected in front of the choir screens, at the close of which the Archbishop offered a special prayer of thanksgiving for the memories and lessons left behind by the founders and benefactors of the church and diocese and then he pronounced the Benediction. After the chief service was over some four or five thousand people went by carriage, motor brake or special train to Glastonbury. The Bishop of the Diocese and the Archbishop motored over together and shortly afterwards the Prince and Princess of Wales, while the Marquis of Bath followed them. Here another act of thanksgiving took place for the site of the famous Abbey and its ruined church was formally handed over by the Bishop of Bath and Wells to the Archbishop in the form of a document which conferred upon the Archbishop and a specially created Council the power to direct the use to which the Abbey property may be put. Most of the Bishops and clergy who were present at the service in Wells Cathedral were also present at this service in their robes. This second service took place in the ruined monastic church. This service, which was full of praise and thanksgiving, was brought to a close by the "Te Deum," processional hymns and the Benediction. The music was accompanied by the full band of the Somerset Light Infantry. Thus was brought to a close one of the most remarkable days which the Church of England in all its thousand years of diocesan organization in the County of Somerset has ever witnessed. Special services were held at Wells Cathedral on the four following days, at which addresses were given by the Lord Bishops of Winchester, Southwell, Rochester and Stepney.

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